

# PRINCETON THEOLOGICAL SEMINARY

2012–2013 Catalogue  
VOLUME XXXVI



PRINCETON  
THEOLOGICAL SEMINARY

1812–2012

Celebrating Two Centuries of Service

# Princeton Theological Seminary Catalogue

This catalogue is an account of the academic year 2011–2012 and an announcement of the proposed program for the 2012–2013 academic year. The projected programs for 2012–2013 are subject to change without notice and are in no way binding upon the Seminary. Tuition and fees listed herein cover the 2012–2013 academic year and are subject to change in subsequent years without notice. Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, sexual orientation, gender identity, or disability in its admission policies and educational programs. The director of multicultural relations (Templeton Hall, Multicultural Relations Office 609.688.1941) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

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## ❧ Catalogue ❧

2012-2013

Two Hundred and First Year  
64 Mercer Street, Princeton, New Jersey 08540

609.921.8300

[www.ptsem.edu](http://www.ptsem.edu)







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# Academic Calendars

## 2012–2013

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### Summer Session 2012

June 1	Friday	Deadline for summer registration (no late fee)
June 22	Friday	Final deadline for summer registration
July 2	Monday	Greek and Hebrew classes begin
July 4	Wednesday	Fourth of July Holiday, offices closed, no classes
July 11	Wednesday	Deadline for Continuing Students Fall Semester registration
July 11	Wednesday	Online Registration opens for entering students
August 15	Wednesday	Deadline for entering students to complete the Admissions process and pay fall tuition
Aug. 24	Friday	Summer Language Program ends
Aug. 24–25	Friday–Saturday	Presbyterian ordination examinations
Aug. 31	Friday, 10:00 a.m.–12:00 p.m.	Presbyterian Bible Content Examination

### Fall Semester 2012

Sept. 3	Monday	Labor Day, offices closed
Sept. 4	Tuesday, 8:30 a.m.–4:30 p.m.	Faculty Conference
Sept. 4–5	Tuesday–Wednesday	Orientation
Sept. 5	Wednesday, 8:00 p.m.	Opening Convocation
Sept. 6	Thursday, 8:30 a.m.	Classes begin
Sept. 7	Friday, 11:30 a.m.	Opening Communion Worship
Sept. 19	Wednesday, 4:30 p.m.	End of Fall Semester Drop/Add Period
Oct. 22–26	Monday–Friday	Reading Week
Oct. 26	Friday	Deadline for January term registration without penalty
Oct. 29	Monday	Classes resume
Nov. 9	Friday, 3:00 p.m.	M.Div./M.A. Advising Groups Meet
Nov. 16	Friday	Spring semester registration opens
Nov. 21–23	Wed.–Friday	Thanksgiving recess, no classes
Nov. 22–23	Thursday–Friday	Thanksgiving recess, offices closed
Nov. 26	Monday, 8:30 a.m.	Classes resume
Dec. 10	Monday, 11:20 a.m.	Classes end (Wednesday classes meet on Monday)
Dec. 10–14	Monday–Friday	Reading Week
Dec. 11	Tuesday, 4:30 p.m.	Deadline for Spring Semester registration without penalty
Dec. 18	Tuesday	Admissions Application Deadline for Ph.D. Degree program
Dec. 15–20	Saturday–Thursday	Final Examinations
Dec. 20	Thursday, 5:30 p.m.	Fall Semester ends. Christmas recess begins.
Dec. 21	Friday, 4:30 p.m.	Offices close for Christmas/New Year's Holidays

## January 2013

Jan. 1	Tuesday	Offices closed for New Year's Holiday
Jan. 2	Wednesday	Offices open
Jan. 7	Monday	January term begins
Jan. 18	Friday	January term ends
Jan. 18	Friday	Fall Semester Grades due (master courses)
Jan. 18	Friday	Admissions Application deadline for international applicants for all masters level degree programs
Jan. 25	Friday	Fall Semester Grades due (doctoral seminars)

## **Spring Semester 2013**

Jan. 21	Monday	Martin Luther King Holiday, offices closed
Jan. 22	Tuesday, 8:30 a.m.	Classes begin
Jan. 22	Tuesday, 11:30 a.m.	Opening Communion Worship
Jan. 25-26	Friday-Saturday	Presbyterian ordination examinations
Feb. 1	Friday, 10:00 a.m. 12:00 p.m.	Presbyterian Bible Content Examination
Feb. 4	Monday, 4:30 p.m.	End of Spring Semester Drop/Add Period
Feb. 8	Monday	January Term Grades Due
Mar. 1	Friday	Admissions Application Deadline for M.Div., M.A., Dual Degree Programs
Mar. 4-8	Monday-Friday	Reading Week
Mar. 11	Monday, 8:30 a.m.	Classes resume
Mar. 29	Good Friday	Offices closed, no classes
Apr. 12	Friday, 3:00 p.m.	M.Div., M.A. Advising Groups Meet
Apr. 15	Monday	Admissions Application Deadline for Th.M. (domestic students only) Degree program
Apr. 22	Monday	Classes end
Apr. 23-29	Tuesday-Monday	Reading Week
Apr. 23	Tuesday	Fall Semester Registration Opens
Apr. 30	Tuesday	Final Exams begin
May 6	Monday, 5:30 p.m.	Final Exams end
May 17	Friday, 3:00 p.m.	Baccalaureate
May 18	Saturday, 4:00 p.m.	Commencement
May 20	Monday	Spring Semester Grades Due (master courses)
June 3	Monday	Spring Semester Grades Due (doctoral seminars)

## **2013-2014**

### **Summer Session 2013**

June 3	Monday	Deadline for summer registration (no late fee)
June 21	Friday	Final deadline for summer registration
July 1	Monday	Greek and Hebrew classes begin
July 4-5	Thursday & Friday	Fourth of July Holiday, offices closed
July 10	Wednesday	Deadline for Continuing Students Fall Semester registration
July 10	Wednesday	Online Registration opens for entering students
August 14	Wednesday	Deadline for entering students to complete the Admissions process and pay fall tuition
Aug. 23	Friday	Summer Language Program ends
Aug. 23-24	Friday-Saturday	Presbyterian ordination examinations
Aug. 30	Friday, 10:00 a.m. 12.00 p.m.	Presbyterian Bible Content Examination



## Fall Semester 2013

Sept. 2	Monday	Labor Day, offices closed
Sept. 3–4	Tuesday–Wednesday	Faculty Conference
Sept. 3–4	Tuesday–Wednesday	Orientation
Sept. 4	Wednesday, 8:00 p.m.	Opening Convocation
Sept. 5	Thursday, 8:30 a.m.	Classes begin
Sept. 6	Friday, 11:30 a.m.	Opening Communion Worship
Sept. 18	Wednesday, 4:30 p.m.	End of Fall Semester Drop/Add Period
Oct. 21–25	Monday–Friday	Reading Week
Oct. 25	Friday	Deadline for January term registration without penalty
Oct. 28	Monday	Classes resume
Nov. 8	Friday, 3:00 p.m.	M.Div./M.A. Advising Groups Meet
Nov. 15	Friday	Spring semester registration opens
Nov. 27–29	Wed.–Friday	Thanksgiving recess, no classes
Nov. 28–29	Thursday–Friday	Thanksgiving recess, offices closed
Dec. 2	Monday, 8:30 a.m.	Classes resume
Dec. 9	Monday, 11:20 a.m.	Classes end (Wednesday classes meet on Monday)
Dec. 9–13	Monday–Friday	Reading Week
Dec. 10	Tuesday, 4:30 p.m.	Deadline for Spring Semester registration without penalty
Dec. 14–20	Saturday–Friday	Final Examinations
Dec. 20	Friday	Fall Semester ends. Christmas recess begins.
Dec. 20	Friday, 4:30 p.m.	Offices close for Christmas/New Year's Holidays

### January 2014

Jan. 1	Wednesday	Offices closed for New Year's Holiday
Jan. 2	Thursday	Offices open
Jan. 6	Monday	January term begins
Jan. 17	Friday	January term ends
Jan. 17	Friday	Fall Semester Grades due (master courses)
Jan. 31	Friday	Fall Semester Grades due (doctoral seminars)

## Spring Semester 2014

Jan. 20	Monday	Martin Luther King Holiday, offices closed
Jan. 24–25	Friday–Saturday	Presbyterian ordination examinations
Jan. 28	Tuesday, 8:30 a.m.	Classes begin
Jan. 28	Tuesday, 11:30 a.m.	Opening Communion Worship
Feb. 7	Friday, 10:00 a.m. 12:00 p.m.	Presbyterian Bible Content Examination
Feb. 7	Friday	January Term Grades Due
Feb. 10	Monday, 4:30 p.m.	End of Spring Semester Drop/Add Period
Mar. 10–14	Monday–Friday	Reading Week
Mar. 17	Monday, 8:30 a.m.	Classes resume
Apr. 4	Friday, 3:00 p.m.	M.Div., M.A. Advising Groups Meet
Apr. 18	Good Friday	Offices closed, no classes
Apr. 28	Monday	Classes end
Apr. 29–May 5	Tuesday–Monday	Reading Week
Apr. 29	Tuesday	Fall Semester Registration Opens
May 6	Tuesday	Final Exams begin
May 12	Monday, 5:30 p.m.	Final Exams end
May 23	Friday, 3:00 p.m.	Baccalaureate
May 24	Saturday	Commencement
May 26	Monday	Memorial Day Holiday

# Communication with the Seminary

## Mailing Address:

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Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.





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609.497.7800; president@ptsem.edu

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**Admission to Master's-level Programs:**

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**Continuing Education Programs:**

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**Financial Aid, Grants, Loans, and Student Employment:**

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**Capital Funds, Gifts, and Bequests:**

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**Alumni/ae Services:**

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**Placement Services Master's-degree Candidates:**

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**Placement Services Ph.D. Candidates:**

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**Public Relations and Communications:**

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609.497.7760; comm-pub@ptsem.edu



# Visiting the Campus

Vocational exploration events occur throughout the year. There are five Princeton Seminars as well as two L.I.V.E. Symposiums. These multi-day events provide Master of Divinity, M.Div./M.A., and Master of Arts prospective students the occasion to visit the campus for theological exploration and vocational discernment. For more information on Princeton Seminars or L.I.V.E. Symposium, please visit the Admissions web site [www.ptsem.edu](http://www.ptsem.edu), contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, or email [admissions@ptsem.edu](mailto:admissions@ptsem.edu).

Prospective Ph.D. students are welcome to visit between October and mid-December. If you have, or will soon have, the prerequisites for applying to the program, it is suggested that you visit campus during the fall of the year you will submit your application. Please submit your request in late August or early September. Arrangements should be made in advance through Ph.D. Studies to facilitate appointments with appropriate faculty members. Please use the online request form to register for a visit date. The form is located at [https://forms.ptsem.edu/inquiry/Phd\\_Preliminary.aspx](https://forms.ptsem.edu/inquiry/Phd_Preliminary.aspx)

## Visits to the Campus

### By prospective Master's-degree Candidates:

Associate Director of Admissions 609.497.7805; Fax: 609.497.7870;  
[admissions@ptsem.edu](mailto:admissions@ptsem.edu)

### By prospective Ph.D. Candidates:

Office of Academic Affairs, Ph.D. Studies 609.497.7818; Fax: 609.497.7819;  
[phd@ptsem.edu](mailto:phd@ptsem.edu)

Seminary offices are open from 8:30 a.m. until 12:30 p.m. and 1:30 p.m. until 4:30 p.m., Monday through Friday except during summer months, when offices close at 1:00 p.m. on Friday.



**Lori Neff**  
Dean of Student Life

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*Registrar*

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*Dean of Academic Affairs, Joe R. Engle Professor of Homiletics and Liturgics, and  
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# Overview

## Mission Statement

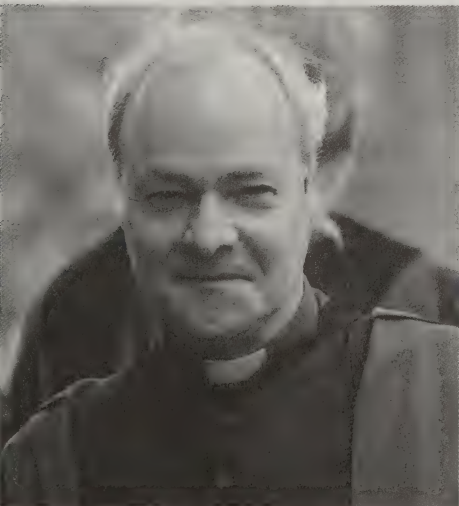
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Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God’s saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ’s servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ’s call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God’s renewal of the church’s life and mission. In response to God’s sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and lifelong friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.



**Iain R. Torrance**  
President and Professor of Patristics

Photo credit: Kim Schmidt

## A Brief History

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The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a post-graduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground

except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.



Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the

Seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovation and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he served as minister of the parish of Northmavine in the Shetland Islands. He was a chaplain in Scotland to Britain's armed forces and a chaplain-in-ordinary to HM the Queen in Scotland, an office he still holds. He taught at Queen's College, Birmingham, and the University of Birmingham, and on the faculty of Aberdeen University, where he was professor of patristics and Christian ethics and dean of





the faculty of arts and divinity. In 2003 he was elected moderator of the Church of Scotland. Since becoming president of Princeton Seminary, he has led a major curriculum review and revision of the Master of Divinity degree program to allow for more in-depth study and to further the integration of academic and spiritual formation. He has supported the increasing use of technology in administrative and academic areas, and led in the development of technology to provide access to the Seminary's resources by scholars and churches around the world. Under his leadership, the Seminary initiated an Office of Multicultural Relations to lead the Seminary community in addressing issues of inclusion, respect, and understanding among the many cultures and perspectives represented within the community. Also under his leadership, the Board of Trustees initiated a major capital campaign to build a new library in service to the church in the world, and new campus apartments for student families.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

## Worship Life

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Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. More than two hundred years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the "piety of the heart...with solid learning." To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring semesters, when classes are in session,, the community gathers Monday through Friday to worship, with the sacrament of Holy Communion celebrated on Fridays. . During summer language courses, the community gathers mid-week for worship. Other special services are held throughout the year.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within the Seminary community. This adds to the rich texture of worship life here at Princeton Seminary and reflects the diversity of Christ's church in the world. The ministry of the chapel is also guided by a faculty committee, which includes representation from the faculty, students, and Chapel Office staff.

Miller Chapel has been at the center of the Seminary's worship life for more than 175 years. Named in honor of the Seminary's second faculty member, Dr. Samuel Miller, the chapel was built in 1834 adjacent to Alexander Hall. On the eve of the centennial in 1933, it was remodeled and relocated to its present site on the quadrangle of the main campus. This location attests to the centrality of worship to the life of the Seminary community.

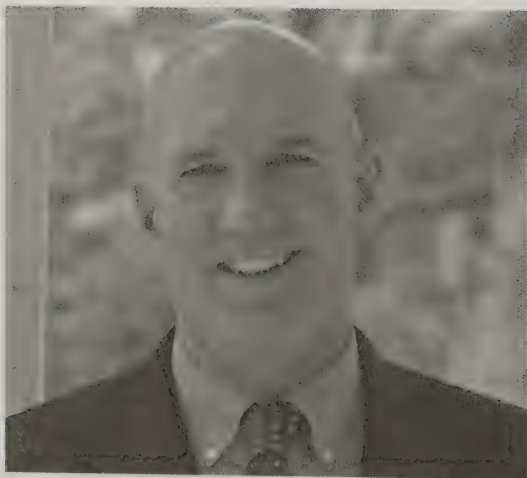
# Master's-level Programs

## Application

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A student desiring to enter the Seminary must file a formal admissions application, which can be accessed through the PTS web site at [www.ptsem.edu](http://www.ptsem.edu). Prospective students are welcome to apply online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (dual-degree), Master of Arts (M.A.), and Master of Theology (Th.M.). A nonrefundable fee of \$50 will be required for applications submitted via the PTS web site.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.



**James Franklin Kay**

Dean of Academic Affairs, Joe R.  
Engle Professor of Homiletics and  
Liturgics, and Director of the Joe R.  
Engle Institute of Preaching

## Advanced Standing/Transfer Credits

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A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of twenty-six credits will be received in transfer or as advanced placement even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary. Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of fifty-two credits), including in all cases the final year, must be spent at Princeton Seminary. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if the candidate changes to the M.Div. program. For the M.A.(T.S.), advanced standing not to exceed twenty-six credits may be granted by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education. No advanced placement will be granted toward the Th.M. degree.

## Mid-year Admissions

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Under normal circumstances the student should begin seminary work in the fall semester. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the spring semester on a space-available basis.



## **Admission Requirements for Master of Divinity Program, Master of Divinity/Master of Arts Dual-degree Program, and Master of Arts Program**

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It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from a pastor of his or her church. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is the student's responsibility to order a background check from Certified Background and the result will be part of his/her application. It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing bodies of their denominations, or are making normal progress toward such certification. In addition, the candidate must supply an academic transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by a regionally accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before February 8 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Admissions and Financial Aid before February 8 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.



**Ruth-Aimée Belonni-Rosario**  
Associate Director of Admissions



Admissions decisions are made by the committee beginning in October. Applications may be submitted online via our web site. Applicants for master's-degree programs must submit all required materials according to the deadlines stated on the Princeton Seminary web site.

Applications received after the stated deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

## Non-Degree Students

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The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. These students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

## Auditors

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Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status. There is a limit of one course audit per semester.

**Affiliated Auditors:** Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester, the end of drop/add period.

**Non-affiliated Auditors:** Other persons may apply to audit classes. This requires permission of the instructor, completion of an auditor's application and the online background check, and payment of the auditor's fee. Those who wish to apply should contact the registrar at registrar@ptsem.edu. No outside auditors will be allowed to enroll after the tenth class day of the semester. There is a limit of one course audit per semester.

## Unclassified Students

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As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not considered to be alumni/ae of the Seminary.

Graduates of the Seminary who reside in the area and who wish to pursue a course or two without becoming candidates for an advanced degree may apply to take additional courses at the Seminary. These alumni/ae are required to complete an admission application, available online, by the stated deadline. Acceptance is for a maximum of one academic year. Unclassified students are charged tuition and are not eligible for financial assistance. If such graduates are admitted, their work is appended to their Seminary record. These students are also not permitted to take courses via any inter-institutional arrangement. Normally, these students cannot be considered for student services and/or campus accommodations. Those who wish to inquire about unclassified status should correspond with the registrar.

## Academic Advising

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Academic advising is intimately connected with the institutional goals of “preparing women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.”

The Seminary’s academic advising programs consist of advising groups through a comprehensive advising network, and an online advising module.

**Advising Groups:** Each student in the M.A., M.Div., or Dual degree program is assigned to an academic advising group during their first year. Advising groups meet once each semester, prior to the registration period, and are convened by a member of the faculty. Th.M. and M.A.(TS) students are assigned a faculty advisor based on their area of concentration.

The purpose of the advising groups is to provide a context for guidance in navigating the seminary experience. This includes offering suggestions regarding field education and course selection, mutual support in vocational discernment, and building relationships with peers and a member of the faculty.

**Advising Network:** In addition to the advising groups, the Seminary seeks to surround students with a network of capable and supportive advisers to guide students in their education and formation. Included in this network are Faculty Conveners; Registrar; Director of Accreditation and Advising; Associate Dean for Curricula; Director of Student Relations and Senior Placement; and Director, Associate and Assistant Directors of Field Education. In addition, M.A. and Dual degree students will receive academic advising from M.A./Dual Mentors.

The Online Advising Module: Students are also able to manage academic requirements through the online advising module. The online component of the advisement system addresses questions about degree program requirements and enables students to track academic progress.

While much of the responsibility for managing academic requirements does rest with students through their use of the online advising module in conversation with the Director of Accreditation and Advising and the Registrar, faculty and cohort groups also have some responsibility for helping students navigate the curriculum.

## Master of Divinity Program

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The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

### *Curriculum*

The Master of Divinity program requires the successful completion of seventy-eight credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

### *Biblical Studies*

The student is required to take twelve credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as "close reading of the text"

Although not required for the M.Div. degree, students are encouraged to take Greek and/or Hebrew, and language-based exegesis courses. Exegesis courses are offered on two tracks, English-based and language-based. Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.



As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to test a student's ability to:

- 1) analyze Greek forms; 2) understand fundamental syntactical construction; and 3) translate from the Greek New Testament. Students should be familiar with an introductory grammar such as N.C. Croy's *A Primer of Biblical Greek* or D.A. Black's *Learn to Read New Testament Greek*.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms
2. Understand the fundamental syntactical construction
3. Translate prose passages from the Hebrew Bible

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament*) may be used as a resource while taking this examination.

## **History**

The student is required to take twelve credits, distributing the work as follows:

1. Three credits in the area of Early and Medieval History
2. Three credits in the area of Reformation History
3. Three credits in the area of Modern European or American History
4. Three credits in the area of Mission, Ecumenics, History of Religions, or Sociology of Religion

## **Theology**

The student is required to take twelve credits, distributing the courses as follows:

1. TH2100 Systematic Theology, (three credits), to be taken in either the first or second semester of the junior year
2. Two courses, six credits, in TH3000- or TH5000-level courses
3. A course, minimum of three credits, in philosophy or Christian ethics

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.



## ***Practical Theology***

The student is required to take fourteen credits, distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the junior year
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the middler year
3. Three credits in the area of education and formation
4. Three credits in the area of pastoral care and specialized ministries
5. Three credits of distributive electives

## ***Field Education***

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101 or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE2103, or FE2111. At least one of the course sites must be a local church.

## ***Breadth Requirements***

The following breadth requirement is fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements: Two to three credits in Christian Responsibility in the Public Realm (course suffix "cr"). Students are required to fulfill this requirement by taking courses with course codes that include the "cr" suffix., cr = Christian Responsibility in the Public Realm.

Students in the Master of Divinity degree program are required to take at least two credits in courses suffixed cr. Courses qualifying for this suffix normally express a range of ethical, social, or political issues that would be found in higher education courses focused on law, medicine, philosophy, public policy, social studies, business, and/or international affairs, and include study material relevant to these topics drawn from classical or contemporary Christian thinkers.

## ***Electives***

The remaining credits may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Studies Department distribution requirements
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church polity.
3. A senior research paper or thesis (three or six credits)
4. Electives over and above the requirements

## ***Part-time Study***

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, a summer session is available to students:

1. To pursue intensive courses in the Greek or Hebrew language
2. To satisfy requirements of the field education sequence
3. To enroll in a program of clinical pastoral education

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing work on a part-time basis.

## ***Credit and Course Load Stipulations***

Credits to graduate	78
Average credits per year	26
Average credits per semester	13
Minimum full-time load	12
Maximum credits per semester	15
Maximum credits per year*	28
Maximum credits covered by tuition	84
Core Requirements	54
Departmental	50
Field Education	4
Electives	24

- \* These maximum stipulations do not include summer courses. For January term credits, see *Optional/January Term*, page 201.

## **Master of Divinity/Master of Arts Dual-degree Program**

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Persons who at the time of application know that they wish to emphasize teaching, youth and young adult ministries, or spiritual formation and mission in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in teaching youth and young adult ministries or spiritual formation and mission. The requirements for the two programs are unchanged. Now, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to understanding and practice in specialized areas of Christian education and formation than would be possible if the degrees were pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. candidates who become interested in the dual-degree program after matriculation at Princeton Seminary can request to transfer to that program, provided that space is available. Applicants must:

1. present a written petition to the Admissions Committee requesting the transfer;
2. meet with the registrar, associate director of admissions, and a faculty member in the education formation area to discuss the reason for his/her request.

The deadline for this transfer request is March 1. Students who transfer into the dual-degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual-degree program.

## **Master of Arts Program**

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The two-year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history, and practical theology and continues the ministry of the Tennent School of Christian Education, see page 195. Students choose from one of three tracks: teaching, youth and young adult ministries, or spiritual formation and mission. The program emphasizes theory and practice for the ministry of education and formation for the church. Each track attends to philosophical, cultural, developmental, and procedural dimensions of Christian education and formation. The M.A. is designed to prepare students for the ministry of education and formation in congregational and institutional settings and to provide training for teaching the Christian religion in church or secular schools. The M.A. is a professional degree and does not constitute adequate preparation for doctoral education in practical theology unless it is obtained alongside an M.Div. Note: While dual-degree students must meet the requirements for both the M.Div. and the M.A. degrees, some coordination of requirements is possible.

## ***Degree Requirements***

The Master of Arts program has several requirements as outlined below. Note: specific courses listed in the chart are for illustrative purposes. Courses that meet specific requirements in a track are subject to change.

### **1. Degree tracks**

All M.A. tracks focus on education and discipleship formation, albeit in different ways, and involve some overlapping coursework. The various tracks emphasize multiple dimensions of discipleship ministries:

- Teaching Track—for students who view teaching in churches, higher education, or private elementary or secondary schools as a primary aspect of their vocational identity.
  - Youth and Young Adult Ministries Track—for students who view mission and discipleship formation (with youth or emerging adults) as primary aspects of their vocational identity.
  - Spiritual Formation and Mission Track—for students who view spiritual growth and outreach (including spiritual direction or evangelism) as primary aspects of their vocational identity.
2. Focused field education experiences in students' areas of emphasis after the first summer in the program
  3. Opportunities for contextual education through interaction with pastors/practitioners at School of Christian Vocation and Mission events
  4. Opportunities for theological reflection through practica and mentoring with faculty and area pastors
  5. Cohort reflection opportunities through special precepts in foundational education courses designed to integrate course materials with others in the same M.A. track, allowing for peer mentoring



<b>M.A. Tracks</b>	<b>Teaching Track (TT)</b>	<b>Ministry with Young People (MYP)</b>	<b>Spiritual Formation and Mission (SFM)</b>
Vocational Trajectory	Pastors, associate pastors, teachers in private schools, and teachers in higher education	Children's youth/ young adult ministers, campus ministers, pastors seeking to address young constituencies, family ministers, parachurch, entrepreneurial, nonprofit age work	Pastors, associate pastors, spiritual directors, and evangelists

<b>Curricular components and coursework areas (One 3 credit course in each category; at least three of areas 1–5 must be taken "in track")</b>	<b>Illustrative courses (Courses that are listed in more than one area may count in only one area. See asterisks.)</b>	<b>Illustrative courses (Courses that are listed in more than one area may count in only one area. See asterisks.)</b>	<b>Illustrative courses (Courses that are listed below in more than one area may count in only one area. See asterisks.)</b>
1. Introduction to Relevant Fields (3 credits)	EF1200 Introduction to Christian Education and Formation	EF2352 Theological Foundations for Youth Ministry	EF1500 Introduction to Spirituality and Missional Formation
2. Theological/Theoretical Foundations (3 credits)	EF5312 Philosophy of Education*  EF/WR3338 The Eucharist and the Ministry of Education and Formation  EF/WR3339 Baptism and the Ministry of Education and Formation	EF5312 Philosophy of Education  EF/ET3212 Ethics of the Ten Commandments	Spiritual Awakening Movements  EF3456 Dialogical/ Imaginative Prayer in the Ignatian Tradition  EF3558 Practicing the Presence of God*  EF/TH5557 Face of the Other*
3. Human Development (3 credits)	EF3215 Educational Psychology	EF3215 Educational Psychology  PC5248 Family Stories and Ministry	EF3217 Spiritual Guidance through the Lifecycle

4. Contextual Issues in Ministry (3 credits)	Empirical Research, History of Christian Education and Formation, travel courses	EF5353 Advanced Studies in Youth, Church, and Culture  EF4800 Sabbath and Youth Ministry: Theology and Practice  EF4375 Latina/o Church Ministry	Missional Church courses  EF3473 Readings In Evangelism and Mission  EC/TH3358 Ecumenical Theologies of the Church's Mission  EC/TH3473 Missional/ Ecumenical Theology of Lesslie Newbigin  EC/TH5350 Missional Theology and Practice  EF3557 Practicing the Presence of God*
5. Skills and Practices (3 credits)	EF3366 Curriculum and the Methods of Teaching,  EF1340 Teaching the Bible in the Church  EF3320 Children's Fantasy Literature and Moral Formation	EF4335 Using the Arts in Christian Formation  PC5253 Pastoral Care of Adolescents  EF3366 Curriculum and Methods of Teaching  EF3560 Contemplative Listening: An Introduction to Spiritual Direction	EF4330 Art of Discernment  EF/TH5557 Face of the Other*
6. Capstone/ Integration (3 credit course or retreat)	EF5312 Philosophy of Education*	EF5800 Leading Change through Discipleship Formation	EF5554 Rhythms of Prayer in the Christian Tradition
7. EF Electives (6 credits)	Two EF elective courses		
8. Biblical Studies (6 credits)	OT2101 Orientation to Old Testament Studies  NT2101 Introduction to the New Testament		
9. Theology (3 credits)	TH2100 Systematic Theology		

10. Church History (3 credits)	Choose one of the following:  CH1100 Survey of Early and Medieval Church History  CH1120 Survey of Reformation History  CH1130 Survey of Christianity Since the Reformation		
Field education/mentoring			
12. Dedicated field education sites  (4 credits, 2 credits each placement)	Teaching Ministry Congregational Placements (developed in partnership with Office of Field Education)	Youth Ministry placements (developed in partnership with Office of Field Education)	Spiritual life or evangelism placements (developed in partnership with Office of Field Education)
13. Reflective Practicum (1 credit)	Field education reflection groups specific to teaching congregations	EF1107 Practicum in Children's Ministry  EF1109 Youth Ministry Practicum	Has a spiritual director or direction group during degree program
14. School of Christian Vocation and Mission seminars  (Two 0.5 CEU events)	Two 0.5 CEU seminars related to teaching, dynamics of learning, leadership, or church administration, or  ML4100 First Call: Living into a Pastoral Identity (2 credits)	Two non-credit seminars in ministry with young people, or  IYM1101 Princeton Forum on Youth Ministry (1 credit) or  ML4100 First Call: Living into a Pastoral Identity (2 credits)	Two non-credit seminars in evangelism, mission, or spiritual formation
TOTAL: 52 credit hours			

## Post-M.Div. Program

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Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study, twenty-six credits. In each case, the specific program components will be determined in terms of the student's previous education and experience.



**Gordon Stanley Mikoski**  
Associate Professor of Christian  
Education, and Director of  
Masters' Studies



# Master of Arts (Theological Studies) Program

## (International applicants only)

A two-year program for the degree of Master of Arts (Theological Studies) is for international students studying at Princeton Seminary. This program includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared for indigenous leadership in overseas church or academic institutions and who are recommended for such advanced work by the church or institution abroad.

### Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and financial aid and must be made through the candidate’s church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18th deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application. All required materials must be on file with the director of admissions and financial aid by January 18 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

### Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
Church History	6 credits
Theology	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits

Specialization

18 credits

General electives

10 credits

Studies are pursued under an adviser, who may approve course substitutions to address the candidate's background and particular needs.

## Master of Theology Program

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The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

### *Admission Requirements*

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the director of admissions and financial aid by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 5<sup>th</sup> for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing bodies of their denominations, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating that he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. **An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program.** In the case of applicants not educated in the U.S., the Admissions Committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 580 on the paper-based TOEFL test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening, and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the January 18th deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

## ***Curriculum***

A total of twenty-four credits is required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. Th.M. candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
  - Old Testament
  - New Testament
2. History
  - Church History
  - Mission, Ecumenics, History of Religion (MEHR)
3. Theology
  - Philosophy and Theology
  - Christian Ethics
  - Systematic Theology



#### 4. Practical Theology

- Education and Formation
- Pastoral Care
- Preaching
- Worship Studies

#### 5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays that give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M. degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/D/Fail basis.



**"Chip" Dobbs-Allsopp**

Associate Professor of Old Testament, and Director of Ph.D. Studies



# Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in twelve fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History and History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled in advance through the Office of Academic Affairs, Ph.D. Studies during the months of October, November, and December. A visit may be requested through the Ph.D. web page: [www.ptsem.edu/phd](http://www.ptsem.edu/phd).

The office may be contacted as follows:

Office of Academic Affairs, Ph.D. Studies

Princeton Theological Seminary

P.O. Box 821

Princeton, NJ 08542-0803

Telephone: 609.497.7818

Toll-free telephone number: 800.622.6767, ext. 7818

Fax: 609.497.7819

Email: [phd@ptsem.edu](mailto:phd@ptsem.edu)

Web: [www.ptsem.edu/phd](http://www.ptsem.edu/phd)

## Ph.D. Vision Statement

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The Ph.D. program of Princeton Theological Seminary forms scholars, servants, and leaders of the church and the academy through constructive, critical engagement with the Christian tradition in its complexity and diversity, and where appropriate, in conversation with other religious and intellectual traditions in their multiplicity and variety.

Holding together love of God and love of learning in a single vision, Princeton's program nurtures excellence in (1) research and writing, (2) teaching, and (3) academic citizenship. To that end, it

- (1) emphasizes thorough engagement with foundational materials, research traditions, and contemporary debates within and across disciplines;

mastery of basic methodologies, requisite languages, and analytical skills; commitment to rigorous, original scholarship contributing to the advancement of knowledge; and cultivation of those virtues of mind and affection that wise scholarly judgment demands and just academic debate assumes;

- (2) initiates doctoral candidates into the arts, activities, and habits of good teaching; into the tasks of course design, delivery, and assessment; into the complexities of student evaluation and intellectual formation; and into the opportunities, joys, and challenges of working in classrooms rich in ethnic and racial, religious, cultural, and gender diversity;
- (3) encourages self-criticism, collaboration, and community in one's scholarly life; passion, productivity, and independence of mind in one's scholarly pursuits; and a commitment to serving God and neighbor, church and academy, through the exercise of one's scholarly vocation.

## Ph.D. Learning Goals Statement

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In service to Princeton Theological Seminary's mission statement and to the Ph.D. program vision statement, the Ph.D. program intends to form graduates who demonstrate excellence in the areas of (1) research and writing, (2) teaching, and (3) academic citizenship. Doctoral level graduates of Princeton Theological Seminary will:

- Demonstrate extensive knowledge of their discipline—broad knowledge of the history and methods of their field of study and the major theoretical positions and contributors to their field;
- Demonstrate intensive knowledge of their discipline—focused knowledge of a particular area of their field of study;
- Demonstrate interdisciplinary knowledge by gaining expertise in one or more cognate disciplines;
- Contribute to original scholarly work and participate in scholarly exchanges with peers in academic or professional societies;
- Demonstrate basic proficiency in the practices of teaching and mentoring (including the formation, academic assessment, and advisement of students) through participation as a member of the teaching team in M.Div. courses with a member of the PTS faculty and through completion of a course in higher education course design and delivery, classroom management, and assessment of course content;
- Reflect in their vocation the hybrid aim of the doctoral program to train scholars who serve the church and academy.

## Admission Requirements

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All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from

an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

## Language Requirements

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### Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.
2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Office of Academic Affairs, Ph.D. Studies, at Princeton Theological Seminary; the \$10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Princeton University web site.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (per-



mission of instructor required) and must engage in language study with an approved tutor at their own expense.

Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program may be terminated. If permitted to continue in the program, a student who does not fulfill both modern foreign language requirements by the beginning of the second year must consult with his or her residence committee and the director of Ph.D. studies to determine appropriate language preparation and coursework for the second year of study.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the original admission offer to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.

5. Modern language requirements by areas and fields are as follows:

Biblical Studies (both fields): German and French ordinarily required. Knowledge of German must be demonstrated before matriculation. For Old Testament candidates, French can be replaced by either Modern Hebrew or Spanish on the basis of a residence committee's recommendation.

History and Ecumenics (Church History and History of Doctrine): German and French required.

History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).



Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but ordinarily not for both).

Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language or a course in statistics for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Northwest Semitic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History and History of Doctrine	Greek* and Latin*
5. Medieval Church History and History of Doctrine	Latin*
6. Reformation Church History and History of Doctrine	Latin*

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed online with the Office of Admissions and Financial Aid no later than December 15 for the following academic year. Applicants will be notified in March of whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed online at [www.ptsem.edu](http://www.ptsem.edu). Those without web access may request printed forms from the Office of Admissions and Financial Aid. The final deadline for receipt of all applications is December 15. All applicants, including alumni/ae, are required to pay a \$70 nonrefundable application fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

\* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.
2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than thirty double-spaced pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
  - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
  - A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
  - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.
5. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 15. Applicants submitting TOEFL scores are expected to achieve a minimum score of 57 in reading, 59 in writing, and 58 in listening for the paper-based TOEFL, or 23 in reading, 26 in writing, 23 in listening, and an essay rating of 5 for the computer-based TOEFL, or a minimum score of 23 on each section of the Internet-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at [www.ets.org](http://www.ets.org).

7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.
9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by Admissions Committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by December 15; will not be seen by the Admissions Committee).

## Program of Study

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### The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration: Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.
2. Language requirements: After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.



3. First-Year review: In the first term of the second year, the student's work is reviewed and evaluated by the residence committee. The student completes the first-year review self-evaluation form and distributes it to members of the residence committee and to the Office of Academic Affairs, Ph.D. Studies. After reviewing the student's self-evaluation form and meeting with the student to discuss progress, the residence committee provides a copy of the residence committee evaluation form to the student and to the Office of Academic Affairs, Ph.D. Studies. If the student's committee feels there is cause for concern at the end of the first year, this review may take place in May of the first year.
4. Comprehensive examinations: The period of resident study culminates in the comprehensive examinations, a series of written examinations, and/or papers, as specified by each department, followed within ten days to two weeks by an oral examination, usually two hours in length. (Permission to substitute papers for examinations generally is not granted in the Department of Biblical Studies.) Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed, provisionally passed (with required revisions), or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. The examinations may be taken in one of these periods or split between two consecutive periods, as determined by the residence committee in consultation with the student. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to the requirement for a recorded grade will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

5. Dissertation proposal: The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the student's area of research interests and suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the appropriate department for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activ-



ity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

6. Dissertation: The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available through the Ph.D. portal on the Seminary's web site.

After the dissertation committee has deemed the dissertation defensible and before the oral examination is scheduled, an expert in the field will normally be invited to serve as an external reviewer for the dissertation. External reviewers are identified by the department. The purpose of the external examiner is two-fold. First, the external examiner will offer a judgment on the quality of the dissertation as a member of the wider academic community. If the external examiner is not in agreement with the judgment of the committee, he or she does not have the power to override the decision of the committee. Second, the requirement of an external examiner will allow for academic interchange with other schools for our students and faculty.

A date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Office of Academic Affairs, Ph.D. Studies. The oral defense must be scheduled no later than the last week of April.

The candidate must provide one hard copy of the defensible draft of the dissertation, with an abstract of 350 words or less, to the Office of Academic Affairs, Ph.D. Studies no later than fourteen days prior to the date set for the oral examination. The candidate must also provide one electronic version in PDF and as a Word document or rtf (Rich Text Format) to [phd@ptsem.edu](mailto:phd@ptsem.edu). A dissertation editor will begin reviewing the electronic version to make any editorial changes to the document to ensure, when possible, that the dissertation is in accordance with the Ph.D. Dissertation Style Guide. The editor sends the document back to the student AFTER the oral defense. The student then makes any content changes necessary as a result of the dissertation defense. The dissertation editor gives the document one last review, deems it acceptable, and returns a final edited version to the student.

Once the final copy is approved, the candidate is required to send the final electronic PDF version to [phd@ptsem.edu](mailto:phd@ptsem.edu) and three hard copies (two on acid-free paper and one on plain paper) to the Office of Academic Affairs, Ph.D. Studies at least one week prior to the last faculty meeting of the term.

7. Degree completion: Upon satisfactory completion of the dissertation defense and receipt of all required documentation by Ph.D. Studies, the dissertation committee recommends the candidate to the faculty for the Ph.D. degree.

A student must submit the following prior to graduation: Survey of Earned Doctorates Form, ProQuest UMI Publishing Agreement Form with check, and copies of the final version of the dissertation. If a student does not submit the final version of the dissertation to Ph.D. Studies prior to graduation, the student will be allowed to walk at graduation provided all other requirements have been met but will not receive an official diploma. The diploma will be mailed to the graduate upon receipt of ALL materials. Note that the "official transcript" is also placed on hold until all requirements are met.

8. Degree duration: The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

## **The Teaching Apprenticeship Program (TAP)**

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### ***Preparing Ph.D. Students for the Teaching Ministry***

The Teaching Apprenticeship Program (TAP) aims to develop informed, effective, and skilled teachers for a variety of higher education contexts. As such, the TAP component of Princeton Theological Seminary's Ph.D. program pursues several integral and interrelated goals. Having participated in this program, students will:

- Demonstrate working knowledge of a range of foundational issues pertaining to effective pedagogy and successful teaching in higher education;
- Demonstrate basic proficiency in the practices of teaching in higher education;
- Construct a well-developed and attractive teaching portfolio; and
- Develop a self-determined long-range plan for growth in pedagogical expertise in higher education.

TAP entails four interrelated requirements aimed at developing students' proficiency in the ministry of teaching:

- Two 1.5 credit year-long TAP colloquia on the practices of teaching and pedagogical methods;
- Experience in multiple teaching roles that recognizes various levels of teaching experience;
- Coaching and mentoring by faculty supervisor(s); and
- Written assessments by faculty supervisor(s) for inclusion in a teaching portfolio.

Students will participate in two year-long TAP colloquia: Foundations for Teaching I and Foundations for Teaching II. The colloquia are taken during the first two years of the Ph.D. program. Only one colloquium will be offered each year so students

will begin with either Foundations for Teaching I or Foundations for Teaching II. The colloquia are topical but will accommodate students at diverse developmental stages. Students may start in either colloquium depending on the rotation. Each colloquium is graded Satisfactory/Unsatisfactory (S/U) for 1.5 credits. Each will include a one-day orientation, which will provide an intensive introduction to basic teaching concepts, and ongoing sessions, in which students will meet monthly to discuss readings and special issues related to teaching philosophies and methods.

There are three possible teaching levels that a Ph.D. student may assume in the teacher preparation component of the Ph.D. program at PTS: teaching assistant, teaching fellow, or senior teaching fellow. All Ph.D. students entering in the fall 2012 and beyond will be required to serve as a teaching assistant for at least two semesters, usually beginning in the second year. Students may apply for additional teaching assistant or teaching fellow positions. PTS will have four competitive senior teaching fellow opportunities that will be selected by the Ph.D. Studies Committee beginning in the 2014-2015 academic year. Under the TAP model of teacher preparation, teaching opportunities beyond the required service as a teaching assistant will be competitive based on demonstrated excellence in teaching. The program will attempt to ensure a variety of opportunities, but not all students will be guaranteed equal teaching opportunities.

TAP and the Ph.D. students will be assessed in the following ways:

1. TAP colloquium faculty will grade the students Satisfactory/Unsatisfactory (S/U) and will provide written assessments that may be included in student portfolios.
2. Course participants will complete online evaluations of Ph.D. students' teaching.
3. Supervising faculty will provide written assessments of students' teaching and submit them to the Office of Academic Affairs, Ph.D. Studies. Such assessments may be included in student portfolios.

For more information on TAP, please see the Seminary web site or contact the Office of Academic Affairs, Ph.D. Studies by emailing [phd@ptsem.edu](mailto:phd@ptsem.edu).

## **Ph.D. Seminars at Princeton University**

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Our inter-institutional agreement with Princeton University allows doctoral students from either school to take regularly scheduled doctoral seminars at either institution. Princeton Seminary students are encouraged to take advantage of this arrangement in consultation with their residence committee and the Princeton University faculty. Procedures for registering for Princeton University courses can be obtained from the registrar.

Each department has its own guidelines and requirements for doctoral seminars (see department descriptions, below), which may be more restrictive than the following general guidelines:

Students may take up to half of their doctoral seminars (languages excluded) from Princeton University. For exceptional circumstances, petitions to do more than half



of the coursework at the University must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Normally, a doctoral student may register for only one Princeton University course per semester. For exceptional circumstances, petitions to register for more than one University course in any given semester must be supported by the student's residence committee and submitted to the Ph.D. Studies Committee for final approval.

Special courses (independent studies, reading courses) may be undertaken only with faculty of Princeton Theological Seminary.

## **Areas and Fields of Study**

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The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

### ***AREA I: Biblical Studies***

Within Princeton Theological Seminary, the Biblical Studies Department regards its mission in the doctoral program as the preparation of biblical scholars and teachers in service to the church, whether as teachers in seminaries and divinity schools, colleges and major research universities, or as pastors of local congregations.

#### **Course of Study**

In support of its programs, the department offers broad coverage in many of the areas and sub-disciplines in the field, with specific concentrations and offerings determined by the interests and expertise of the faculty. The driving force of the program both in Old Testament and New Testament clusters broadly around linguistic, historical, literary, and theological dimensions of textual and exegetical study. The general aims of formal coursework are to develop familiarity with leading areas and methods of research and analysis in the study of the Old or New Testament, to acquire linguistic and historical competencies necessary to work expertly with primary sources, to prepare for the student's Comprehensive Examinations, and to pursue specific interests relevant to the student's scholarly development, especially in the area of the dissertation. A typical course of study will include at its core requisite language study and a sequence of courses in biblical exegesis and theology, historical and comparative backgrounds, and reception



history and consequences. In addition, a student will ordinarily take a number of electives, which allow him/her to shape his/her course of study according to personal interests. Interdisciplinary work or further specialist study can be taken from seminars offered by faculty in other departments at the Seminary or at affiliated institutions (e.g., Princeton University). Specific requirements for each of the subareas follows.

### *The Course of Study for Old Testament Students*

The program of study in Old Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, five such courses or seminars will come from the following core areas:
  - two exegesis seminars or courses
  - one seminar in biblical theology
  - one course in the history or backgrounds of the Old Testament
  - one course or seminar in reception history and consequences
2. In addition, students shall attain (usually through coursework) competency in Hebrew, Greek, and Northwest Semitic.

### *The Course of Study for New Testament Students*

The program of study in New Testament features the following formal course requirements:

1. Ordinarily, students will take four seminars or courses per year (5000 or 9000 level offerings). In a two-year residence, courses or seminars will come from the following core areas:
  - One seminar in Greco-Roman environment
  - One seminar in second temple Jewish environment
  - Two exegesis seminars or courses
  - One seminar in biblical theology
  - Electives, which allow students to shape their course of study, such as interdisciplinary work, or further specialist study that can be taken from seminars offered by department faculty or from doctoral offerings by other Seminary and Princeton University faculty.
2. In addition, students shall attain competency in Hebrew, Greek and one other ancient language, chosen from Aramaic, Syriac, Latin, and Coptic. Depending on the subject matter of a student's dissertation, other language may be required.

### *Issues and Methods Seminar*

This seminar is designed to help students map the major contours in the study of the Old and New Testaments. All students during their two years of residency will participate in a seminar (meeting approximately five times per academic year), with each session to be led by at least one faculty member on a topic of his or her choosing (normally in an area of the faculty member's expertise). Selected readings will be distributed as appropriate in advance of each seminar. The Chair of the department will be responsible for communicating faculty assignments and the slate of topics to be covered in any given year.

## *Old Testament and New Testament Research Colloquia*

As a means to foster collegiality and to promote research, the Department sponsors research colloquia in both Old Testament and New Testament. Six colloquia in each subarea occur over the course of the academic year. Participants include Seminary graduate students (required during residency) and faculty as well as interested visiting scholars and faculty from the local area. Papers are circulated in writing, usually two weeks in advance of the colloquium's meeting. Each paper will be assigned two respondents. Faculty and students share responsibility for presenting papers and responses. Students in their first year are expected to give one response to a paper, while students in their second year will give one paper (often on a topic the student anticipates exploring in the dissertation).

## *Topic Statement*

In consultation with pertinent faculty members, a student will compose a two-page statement describing the general topic of the dissertation. This statement is to be submitted to the Chair of the student's Residency Committee in time for consideration by the Department in its February meeting of the student's second year. These topic statements are provisional and heuristic, serving both to aid in the student's preparation of a thesis proposal in the third year and to guide decisions about the content of the student's Comprehensive Examinations (especially Book-and-Block, Review Essay).

## *Comprehensive Examinations*

Students may sit for Comprehensive Examinations upon successful completion of all residency requirements and the recommendation of their Residency Committee. There are a total of five Comprehensive Examinations, which normally are to be completed by the middle of the third year of graduate work. On occasion, some part or parts of these examinations may be taken earlier. The nature and form of the Comprehensive Examinations vary, but in each, the student's knowledge and competence in a specified area of study is to be evaluated. The five exams are as follows:

### *1. Major language competency*

Attainment of competency in a student's major language will be demonstrated as prescribed in the following:

- Greek for students in New Testament — (i) in May of the first year, pass an exam in New Testament Greek and (ii) in May of the second year, pass an exam in Septuagint Greek.
- Hebrew for students in Old Testament — (i) by May of the first year, either pass an exam in Hebrew prose or satisfactorily complete the Accelerated Hebrew Reading course and (ii) in May of the second year, pass an exam in Hebrew poetry.

Faculty responsibility for overseeing these exams falls to the Department's subcommittee on language study.

## 2. *Minor language competency*

Attainment of competency in a student's minor languages will be demonstrated as prescribed in the following:

- For students in New Testament, there are two components: (i) proficiency in Hebrew which may be demonstrated by passing a competency exam in May (of either the first or second year) or by completing an approved course in Old Testament or New Testament, that includes a substantial Hebrew component; and (ii) proficiency in one other language chosen from the following possibilities: Aramaic, Syriac, Latin, or Coptic. Proficiency may be demonstrated through examination or through satisfactory completion of coursework during the student's first two years of residency.
- For students in Old Testament, there are two components: (i) proficiency in Greek which may be demonstrated either by passing a competency exam in May (of either the first or second year) or by satisfactorily completing an approved course in Old Testament or New Testament that includes a substantial Greek component; and (ii) proficiency in Northwest Semitic, which may be satisfied through examination or successful completion of two courses, one from each of the following areas:
  - (a) Northwest Semitic Epigraphy or Ugaritic
  - (b) Aramaic or Syriac

Faculty responsibility for overseeing these exams falls to the Department's sub-committee on language study.

## 3. *Book-and-Block Exam*

In order to prepare for an exam to be taken in the first week of the fall semester of a student's third year, each student in the spring of the second year of residency shall choose a canonical book in which to specialize and shall indicate it to his or her Residence Committee Chair by April 1. Students will be expected to know all critical issues pertaining to the book. Based on the book they choose, students will also be prepared to be examined on the corpus of writings (the "block") in which the book is situated. The exam will have both a written and oral component (The oral component will be conducted jointly with the oral component for the Exegetical Competency Exam [see below]). The nature of the written component will be negotiated between the student and the assigned faculty examiners before the end of May of the student's second year.

Old Testament students will ordinarily choose one of the following corpora:

- Pentateuch
- Prophetic Literature
- Deuteronomistic History
- Psalms
- Wisdom Literature
- Lyric Poetry
- Apocalyptic Writings (including New Testament)
- Ezra/Nehemiah/Chronicles



New Testament students will ordinarily choose one of the following corpora:

- Synoptic Gospels and Acts
- Johannine Writings
- Paul and Pauline Traditions
- Hebrews and Catholic Epistles
- Apocalyptic Writings (including Old Testament)

#### *4. Exegetical Competency Exam*

This exam will ordinarily not cover material in a student's area of specialization (as the Book-and-Block Exam is designed to do). By the end of April, of the student's second year of residency, the department will assign faculty examiners who will notify the student of the book from which the exam passage is to be taken. Students are responsible for marshalling all necessary resources in advance of the examination, which will normally be set for the week immediately following the date of a student's Book-and-Block exam in September, with the joint oral to follow as soon thereafter as possible, though ordinarily no later than the end of September of the student's third year. The exam is to be open-book, for which students are expected to use all the resources available to them to do advanced exegetical work. Students will be given one week to study a set passage (usually a difficult one); at the end of this week, students must be ready to discuss all aspects of the text including, as relevant, language, philology, textual criticism, literary issues, historical questions, and theology. The student is expected to demonstrate independence in exegesis, an ability to use all relevant languages, and knowledge of the relevant primary and secondary literature. At the end of the week of study, students will turn in a copy of their working notes to the Office of Academic Affairs, Ph.D. Studies. These will provide a partial basis for the ensuing oral examination.

#### *5. Review Essay*

This essay is to focus on the status of the question of a particular issue in the field, normally a topic central to a student's anticipated dissertation project. The essay is to involve a thorough review and evaluation of the secondary literature on the topic in question and is to show promise toward publication, either as an independent essay or as a part of the dissertation (often the "history of scholarship" chapter). Ordinarily, the essay is to be submitted to the Office of Academic Affairs, Ph.D. Studies before the Christmas break of the third year in the program. Faculty evaluations will be in writing and notification of pass or failure will be given by the end of the following January.

Successful completion of these Comprehensive Examinations entitles a student to move directly to the Dissertation Proposal and the Dissertation.

#### *Dissertation Proposal*

The dissertation proposal is to be brief (no more than ten pages) and should be composed by the student in consultation with relevant faculty members. Normally, it is to be submitted to area faculty for evaluation (via the student's proposed Dissertation Committee Chair) no later than March 1 following the successful



completion of the Comprehensive Examinations. The proposal should contain within it a recommendation for the constitution of a Dissertation Committee. The Department will record the area colleagues' evaluation of the proposal and will act on the recommendation for a Dissertation Committee, forwarding both findings onto the Office of Academic Affairs, Ph.D. Studies.

## ***AREA II: History and Ecumenics***

### **1. Church History and History of Doctrine**

At PTS, the history of Christianity, commonly referred to as Church History and the History of Doctrine, is an integrative, interdisciplinary program that encompasses social, theological, institutional, and cultural history of the world's Christian communities, their ideas, and their practices. It also offers resources from related fields in the history of religions, history of worship, sociology of religion, missiology, and ecumenism. The program's goal is to train scholars to develop an area of specialization within a context of breadth, balancing particular interests with an attention to Christianity's larger history and global expansion.

#### *Residence Requirements*

The program in Church History and History of Doctrine includes five eras: the early church, the medieval church, the Reformation, the modern European church, the American church. Over the two years of residence, a student must successfully complete eight doctoral seminars. The purpose of coursework is to develop historical breadth, hone research skills, and prepare for comprehensive exams.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. A departmental seminar or individual tutorial on historical method
2. Church History seminars in at least three different eras (early, medieval, Reformation, modern, American)
3. One seminar chosen from doctoral offerings at Princeton University
4. At least one seminar from among the department's broader offerings, such as mission, ecumenics, history of religions, and sociology of religion
5. Two electives, chosen from doctoral courses of the department, the rest of the Seminary, or the University

Ph.D. candidates are free to audit other courses in the Seminary catalogue, such as those offered in the master's program. If such courses are taken for Ph.D. credit, additional work will usually be required.

Language proficiency in French and German is required. Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the eight seminars.

## *Comprehensive Examinations*

During their first two years of residence, candidates choose three historical eras of specialization from among the five (early, medieval, Reformation, modern European, modern American), and communicate this to their residence committees. There will be a total of four written exams, one of which may be submitted as a research paper. Any one of these exams will combine the era with another field of study of the department (e.g. ecumenics, history of religions, missiology, sociology of religion). After the written exams are completed, there will be a comprehensive oral examination based on all four of them.

The four exams will be based on the chosen eras and include the following:

1. One specialized exam in the areas defined as requisite background for the proposed dissertation. This typically falls within one of the three chosen eras. (If a candidate's dissertation topic involves more than one era, adjustments to the exam structure may be made by the residence committee.)
- 2/3. Two examinations, each based on one of the remaining eras of choice
4. One comparative examination focused on a topic that involves at least two different historical divisions and/or cultural contexts

All examiners are appointed by the department in consultation with the student and his or her residence committee. Bibliographies for the examinations are compiled by the student in consultation with the examiner.

Interdisciplinary exams involve one examiner for each discipline. In all cases, the instructors setting the examination have final responsibility for determining the bibliography.

### *2. Mission, Ecumenics, and the History of Religions (MEHR)*

MEHR integrates the fields of Mission (history and theology), Ecumenics (history and theology), and History of Religions to promote the interdisciplinary study of Christianity as a cross-cultural, global phenomenon. Capitalizing on the Seminary's diverse resources, MEHR nurtures a broad perspective on Christianity's historical and contemporary expansion and expression throughout the world, including representative theologies emanating both from the global South and the global North. Additionally, MEHR pays special attention to the ecumenical interrelations of the global Christian communion as well as to its interactions with believers from other faith communities. As a whole, MEHR provides a rigorous scholarly foundation for a multifaceted study of world Christianity.

## *Residence Requirements*

Students are expected to complete eight seminars during two years of residence. These seminars will include at least one from each of the three major fields in the program: Mission, Ecumenics, and History of Religions. The remaining seminars may draw on courses in the M.Div. program (with enhanced requirements) that have a bearing on the student's area of concentration. The program may be rounded out by doctoral seminars offered elsewhere in the Seminary or at the University. The resulting program will be tailored individually by the candidate in consultation with her or his residence committee. The candidate is expected to participate in the monthly

colloquium for Ph.D. students and faculty conducted by the Department of History and Ecumenics.

Candidates are expected to develop an area of dissertation research during their period of residence. The candidate's residence committee will provide advice and formal guidelines.

### *Comprehensive Examinations*

Following the two-year period of residence, the candidate will take a series of comprehensive examinations. Passing these examinations qualifies the candidate to submit her or his dissertation proposal and to begin concentrated work on the dissertation. Methods and specific content of the exams will be negotiated with the residence committee. There will be a total of four comprehensive examinations:

1. History of Mission and Ecumenics
2. Theology of Mission and Ecumenics
3. Theory and methodology for the History of Religions in relation to one particular religious tradition, or with special application to interreligious dialogue, comparative theology, or theology of religions
4. Social science theory and methodology for the study of world Christianity

Note that in lieu of an examination in social science theory and methodology, or in addition to it, an essay may be submitted illustrative of a major theme or topic that might be treated in the student's doctoral dissertation.

### *Submission of Dissertation Proposal*

Following successful completion of the comprehensive examinations, the candidate is expected to submit a dissertation proposal to the department for approval. Guidance will be provided by the candidate's residence committee.

## **AREA III: Theology**

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields. Candidates will normally register for at least one seminar in each field for which they intend to be examined. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended. In the first two years of the Ph.D. program, students will divide their eight required courses according to a "4/4" structure:

Four courses must be taken as seminars in the Theology Department. The remaining four required courses can be taken as Theology Department seminars or taken as a combination of Princeton University courses, independent studies, Ph.D. seminars in other departments, or M.Div. courses with Ph.D.-level writing assignments negotiated with the professor of the course. The following restrictions apply:

- Princeton University courses: No more than 3 out of the 8 required courses
- Independent Studies: No more than 3 out of the 8 required courses



- Ph.D. seminars in other PTS departments: No more than 3 of the 8 required courses
- M.Div. courses: No more than 1 of the 8 required courses

Any courses taken beyond the eight requirements can fall under the forms described above.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

A concentration in Ethics may be pursued within either the Theology Department or through the Religion and Society Program. In the Theology Department, ethical inquiry takes place in the context of systematic theology, history of doctrine, and philosophy. In the Religion and Society Program, ethical inquiry focuses on religion, politics, and social life. For a comparison, see the Religion and Society Program description.

### *Comprehensive Examinations*

After the completion of course work, students wishing to proceed to the dissertation stage must sit for comprehensive examinations prescribed in accordance with each of the four areas taught by the department—Ethics, History of Doctrine, Philosophy and Theology, and Systematic Theology. Two of these exams must be five-hour timed exams. The other two exams may be five-hour timed, 24-hour take home, or essays. The form of the examinations will be negotiated with the examiners.

- 1. Ethics**—Examinations in Ethics, Philosophy, Systematic Theology, and a written paper or the examination in History of Doctrine or a second examination in Ethics
- 2. History of Doctrine**—Examinations in History of Doctrine, Philosophy, Systematic Theology, and a written paper or the examination in Ethics or a second examination in History of Doctrine
- 3. Philosophy and Theology (including Theology and Science)**  
Examinations in Philosophy, Systematic Theology, and the examination in Ethics or History of Doctrine, and an examination in Theology and Science (or by special permission a written paper on an approved topic)
- 4. Systematic Theology**—Examinations in Systematic Theology, Philosophy, Ethics, and a written paper or the examination in History of Doctrine or a second examination in Systematic Theology

Comprehensive examinations may be taken in September, October, January, or May. Completion of all written examinations is followed within three weeks by an oral examination at which the faculty members responsible for assessing them are present.



*Please note that the Theology Department will be refining this section during the 2012–2013 academic year.*

## **AREA IV: Religion and Society**

### **Two Conceptual Foci**

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With “the religious” and “the social” as its two foci, the program equips doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program’s conceptual field and, especially, its comprehensive exams.

### **Faculty Research Areas**

The faculty of the Religion and Society Program also teach in the academic departments of the seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

1. Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
2. Social Sciences (e.g. sociology, anthropology, political science, economics)
3. The Humanities (e.g. history, literature)
4. Ethics (e.g. religious, social, theological)
5. Theology (e.g. systematic, doctrinal, constructive)



**Shawn L. Oliver**  
Associate Dean for Curricula

## Seminary and University Scholarship

Doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves as a liaison between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

## U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The Ph.D. program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

## Ph.D. Seminars Offered by Religion and Society Program Faculty

Critical Issues in the History of Religions (Young)

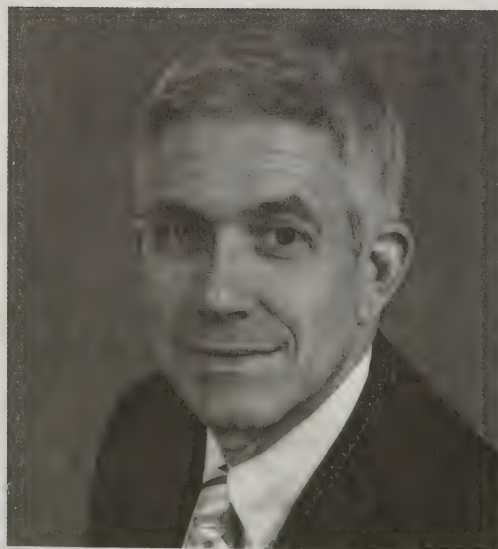
The American Jeremiad: American Religion in Cultural Context (Pierce)

Methods in Theological and Religious Studies (Taylor)

Aquinas on Law and the Virtues (Bowlin)

Theological Anthropology (Johnson)

Race, Racism, and Religion in America (Pierce)



**William Stacy Johnson**

Arthur M. Adams Professor of  
Systematic Theology

## *Comprehensive Examinations*

The interdisciplinary ethos of the Religion and Society Program is structured for doctoral candidates around four comprehensive exams, usually begun toward the end of the second year of residence. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions—This exam should demonstrate excellence in knowledge of religious studies and at least one non-Christian tradition.
2. Social Sciences or the Humanities—This exam should demonstrate excellence in one theoretical perspective on the “social” in either the social science or the humanities.
3. Ethics—This exam should demonstrate excellence in the knowledge of religious, social, or theological ethics.
4. A Dissertation-related Theme or Problematic—This exam should demonstrate excellence in analyzing a theme or problem that will be significant in the writing of the dissertation.

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required because analysis of the moral life, and ethical reflection upon it, has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are “qualifying” exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program.

## **AREA V: Practical Theology**

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

## *Comprehensive Examinations*

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Candidates in Christian Education are to write examinations in the following areas:

1. Practical Theology
2. Christian Formation, Theology, and Spirituality
3. Christian Formation and the Human Sciences
4. Contemporary Discipleship and Education
5. History and Philosophy of Christian Formation

Candidates in Pastoral Theology are to write examinations in the following areas:

1. Practical Theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Ordinarily candidates in Homiletics are to write examinations in the following areas:

1. Practical Theology
2. Speech, Performance Theory, and Preaching
3. History, Theory, and Practice of Preaching
4. Theology and Hermeneutics in Preaching
5. Preaching the Gospel in Diverse Cultures (On occasion, a student will be authorized to substitute a topic—such as Liturgical Studies and Proclamation—selected by the residence committee in consultation with the student.



**Sally Ann Brown**

Elizabeth M. Engle Associate  
Professor of Preaching and Worship



# Additional Programs and Requirements

## Joint M.Div. and M.S.W. Program in Ministry and Social Work

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A joint program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University's Graduate School of Social Work is available for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. **M.Div. students interested in the joint program should inquire about the program early during their junior year and then apply in January of their middler year.** (*The Seminary recommends and provides funding for a limited number of students, but does not guarantee that applications to Rutgers University will be successful.*) In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework, six credits per semester, taken at Rutgers University will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. **Since students end their relationship with the Seminary upon conferral of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of this program.** Applications for this program should be filed with the Seminary registrar in January of the middler year of study. In order to be considered by the seminary for the Joint M.Div./M.S.W. program, the student must:

- Complete the application for Joint M.Div./M.S.W. in Ministry and Social Work for Princeton Theological Seminary. This is found on the Registrar's web site.
- Complete four required Seminary courses approved by Rutgers. (See list below.)
- Meet with the designated faculty member, to discuss vocational plans.
- Complete the Rutgers MSW Application no later than March 1.
- Hold New Jersey residency.

**\*\*Note that acceptance by Rutgers into their M.S.W. program is not an acceptance to this Joint M.Div./M.S.W. program. The Seminary application process is separate from the Rutgers application.**

Information on specific requirements of this program is available on the registrar's web pages.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

One of the following is required in place of Human Behavior and the Social Environment I:

- EF3215 Educational Psychology
- PC5461 Pastoral Care and The Life Cycle

A maximum of three of the following taken as general electives:

- CH435 Sects and Cults in America
- CH436 The Search for a Christian America
- EF5353 Advanced Studies in Youth, Church and Culture
- ED372 Small Groups and Spiritual Formation
- ET5346cr Issues in Biomedical Ethics
- ET5348cr Issues in Human Sexuality
- ET5347cr Issues in Medical Ethics
- PC239 Death and Dying
- PC5242 Sexuality and the Christian Body
- PC5250 Marriage, Family, and the Christian Community
- PC5253 Pastoral Care of Adolescents
- PC5261 Pastoral Care with Older Adults
- PC5330 Sleep, Surrender, and Sabbath
- PC5266 Pastoral Care of Men
- PC280 Pastoral Counseling
- PC5360 The Self in the System
- PC470 Persons in Pain
- PC471 Families in Pain
- PC5472 The Minister and Mental Illness
- PC5475 Confession and Forgiveness in Pastoral Perspective
- TH3583cr Critical Race Theory as Theological Change
- TH495 A Time to Embrace
- TH3200 Judaism, Christianity, and Islam in Israel (Middle East)

## National Capital Semester for Seminarians

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This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will

postpone their academic-year field education placement until their senior year. For additional information and an NCSS application, visit the Registrar's web site. Interested students must notify the Princeton Seminary registrar, complete the Princeton Seminary supplement, and complete the Wesley Seminary online application. All completed materials must be submitted to the Princeton Seminary registrar no later than October 15 (for the following spring semester). Applications will then be submitted to the Religion and Society Committee for approval. Students must confirm their admission into this program no later than November 30, 2012.

## Presbyterian Exchange Program

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Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another participating Presbyterian Church (USA) Seminary for one semester should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

## International Exchange Programs

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The Seminary has exchange programs with several international educational institutions, not all of which are active in any one year. Periodic announcements are forthcoming from the Office of Academic Affairs.

## Visiting Scholars

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The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president. The deadline for applications is November 15 for the following academic year, and applicants are notified by January 31 regarding the status of their applications.



## Doctoral Research Student Program (DRSP) at Princeton Theological Seminary

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Princeton Theological Seminary welcomes doctoral students from other institutions to participate in the Doctoral Research Student Program (DRSP) and study for four months at Princeton with access to the Seminary libraries. Princeton Theological Seminary offers two tracks for the Doctoral Research Student Program that allow doctoral students to visit the Seminary for research purposes: 1) "Track A: Doctoral Research Student Program—PTS Partially Funded," which is open to doctoral students from institutions outside the fifty United States and 2) "Track B: Doctoral Research Student Program—Self-Funded," which is open to students in institutions whether foreign or domestic.

The DRSP is available to doctoral students in theology or religious studies enrolled in good standing in degree programs (e.g., Ph.D. and Th.D.) at institutions with which Princeton Theological Seminary (PTS) has no reciprocal exchange arrangements. Admitted students will be assigned a faculty advisor, granted access to the Seminary's and Princeton University's libraries and computer labs, provided with a PTS email account and campus postal box, and may apply without tuition charge to audit (without academic credit) up to two PTS Ph.D. seminars during their stay. Students accepted into either track must pay for their round-trip transportation, visa application fees, books, and any computer, telephone, or other personal expenses.

Two conditions of acceptance apply to both tracks: 1) A PTS faculty member must agree to serve as the student's primary advisor and 2) Visa restrictions do not permit employment of any sort, on or off campus.

Track A: Doctoral Research Student Program (DRSP)—PTS Partially Funded

Track A: Doctoral Research Student Program—PTS Partially Funded provides some funding for a limited number of students.

1. Doctoral students must be from institutions outside the fifty United States. Students in foreign universities or U.S. territories or commonwealths (e.g., Puerto Rico) may apply.
2. Track A is only available for a four-month period, from September 1 through December 31. Students may arrive no earlier than September 1 and remain no longer than December 31.
3. The application deadline is February 1.
4. To be considered for scholarship assistance, the applicant must complete the Track A: DRSP Online Application and the Financial Aid Online Application. The DRSP application may be submitted online but will not be reviewed until all supporting documents mentioned in the instructions are received by mail, FAX, or as PDF attachments. Financial aid documentation must be received by the Seminary by February 20.
5. Successful applicants must agree to come alone (without family) and live in a furnished student residence hall.



6. Students selected for Track A receive a scholarship that covers tuition and fees with taxes, subsidies for housing, meal plan, and medical insurance (if not already insured by documented equivalent coverage), as well as incidental costs.
7. Preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not as readily available at their current institution or who show the greatest promise for contributing to future research and teaching in their home contexts.

Further information and application materials are available on the Seminary web site or by contacting the Office of Academic Affairs, Ph.D. Studies at [phd@ptsem.edu](mailto:phd@ptsem.edu).

#### Track B: Doctoral Research Student Program (DRSP) – Self-Funded

Track B: Doctoral Research Student Program—Self-Funded requires that accepted students fund their own stay.

1. Doctoral students can be from home institutions whether foreign or domestic.
2. This track is available for a four-month period during the fall semester (September–December) or the spring semester (January–April). Students may arrive no earlier than the start of the semester (September 1 or January 15) and remain no longer than December 31 for the fall semester or April 30 for the spring semester.
3. Application deadlines are February 1 for fall semester admission and October 15 for spring semester admission.
4. The student must complete the Track B: DRSP Online Application. A financial aid application is not required for this self-funded track.
5. Successful applicants whether single, married, or in other legally recognized relationships, may apply for PTS housing and/or meal plan at regular subsidized rates. Generally, single students will be housed in a furnished campus residence hall and will take their meals in the PTS refectory. Married or legally coupled students may apply for an unfurnished PTS apartment with kitchen facilities.
6. Students selected for Track B are responsible for all expenses incurred during their stay (housing, meal plan, and medical insurance at subsidized rates, as well as incidental costs). Students not electing PTS medical insurance must provide documentation that they carry comparable medical insurance.

Further information and application materials are available on the Seminary's web site or by contacting the Office of Academic Affairs, Ph.D. Studies at [phd@ptsem.edu](mailto:phd@ptsem.edu).

## Global Network Doctoral Students (GNDS)

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Princeton Theological Seminary has joined with approximately fifteen other schools in a reciprocal Global Network for Theology, Religious and Christian Studies to enable qualified doctoral students to have access to the Seminary's libraries for research purposes and to audit seminars for one or two semesters. Students from participating schools will make application to the Dean of Academic Affairs by February 1. One condition of acceptance is that a faculty member is willing to provide mentoring for the Network student. The Seminary reserves the right to decline any applications. Students may apply without tuition charge to audit (without academic credit) PTS Ph.D. seminars. Students are responsible for their own travel, visa application fees, payment for Seminary accommodations if available, food and medical insurance. Students must either demonstrate that they have adequate medical insurance or purchase medical insurance through the Seminary. Admitted students will be classified as "Global Network Doctoral Students (GNDS)."

Further information and application materials for the Global Network are available on the Seminary's web site or by contacting the Office of Academic Affairs at [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu).

## International Students

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Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 580 on the paper-based test, with 57 in reading; 59 in writing; and 58 in listening. On the computer-based test, a minimum score of 250 is required, with 23 in reading; 26 in writing; 23 in listening; and an essay rating of 5. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 23; listening, 23; reading, 23; and speaking, 23. Please note that TOEFL scores are to be submitted with the application by the

January 4 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

International students who wish to study at Princeton Theological Seminary must be in valid F-1 visa status prior to the start of classes. \*

The Office of Multicultural Relations will assist admitted students in the enrollment process. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the Early Orientation Program that is scheduled prior to the start of the fall semester.

\* International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

## **Rules and Regulations: *The Handbook***

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Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. *The Handbook* is issued each year at the beginning of the academic year and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Academic Progress (found under "Academic Regulations"), a federally mandated guide to eligibility for certain kinds of financial assistance.







# Other Educational Opportunities at the Seminary

## School of Christian Vocation and Mission (formerly Continuing Education)

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Director: Charles F. Kalmbach

Director of the Hispanic Leadership Program: Amaury Tañón-Santos

Director of the Institute for Youth Ministry: Dayle Gillespie Rounds

Director of Conferences and Hospitality: Amy Ehlin

Operations Manager: Sharon E. Huber

Assistant Director of Congregational Programs: Seraphim Danckaert

Communications Coordinator: Sushama Austin-Connor

Assistant for Institute for Youth Ministry: Patricia Ann Heran

Administrative Assistant: Marybeth Chapman

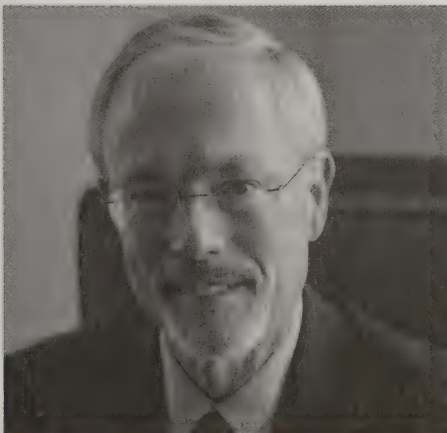
Office Assistant: Ivette Martell

Front Desk: Levente Takacs

### *Ministry of the School of Christian Vocation and Mission*

The ministry of the School of Christian Vocation and Mission revolves around two primary objectives: the continued formation of church leaders, in particular pastors; and nurturing vital and vibrant congregations. This is in support of the Seminary's strategic plan, which seeks to broaden the Seminary's "constituency by providing theological continuing education to leaders of the larger church serving in vocations in addition to ordained ministry." The programs and activities of the school are represented by four integrated themes. These four expressions of ministry are:

- Pastor and Church Leader Formation
- Youth and Young Adult Ministry
- The Church in the World
- Lay Formation



**Charles Kalmbach**

Director of the School of Christian Vocation and Mission, and Vice President for Strategy

Members of the Seminary community (and their spouses) can participate in programs of the school on a space-available basis at no cost. The school strives to provide participants with solutions that are directly applicable to issues that are currently facing the church. The school regularly partners with student groups and other departments to offer programs of direct interest to students. Some offerings that may be of interest to current students include the Institute for Multicultural Ministry, First Call: Transition-into-Ministry, the Institute of Faith and Public Life, the Princeton Forums on Youth Ministry and the seasonal Advent and Lenten Bible Studies.

Students will also be interested in exploring the opportunities offered by the Seminary's proprietary social networking platform Called to Community during their time on campus and as a means of maintaining contact with peer groups and of accessing trusted Seminary resources after graduating.

Graduates can identify programs of interest by visiting [www.ptsem/cvm](http://www.ptsem/cvm).

Since 1942, the Seminary has offered career-long learning opportunities. Fifty years ago, President McCord reinforced this mission:

Continuing Education is not a sporadic and nostalgic return to the campus for the joy of trying to recapture alma mater feeling, but the involvement in some systematic, continuing, and valuable discipline after the days or weeks on campus are over.

### ***The Engle Institute of Preaching***

The Engle Institute of Preaching is a weeklong continuing education event that was envisioned and made possible by the dream and generosity of Joe R. Engle. The institute is designed to nurture and strengthen the craft of those who preach, whether weekly or occasionally, whether in city, suburb, small town, rural community, or other specialized ministries. Engle Fellows and faculty gather for the week to participate in the hospitality of the seminar room, the dinner table, and the chapel pew. Engle Fellows reconnect vocationally with friends as they practice the craft of preaching in the company of colleagues. Opportunities to make the resources of the Engle Institute available to Engle Fellows on a year-round basis through the use of social networking resources are in development. Further information is available from the Erdman Center on the web at [www.ptsem.edu/cvm](http://www.ptsem.edu/cvm), or by telephone at 609.497.7990.

### ***The Hispanic/Latina(o) Leadership Program***

For more than twenty years, the Hispanic/Latina/o Leadership Programs (HLPs) at Princeton Theological Seminary have sought to be a space of mutual learning, training, spiritual strengthening, and fellowship for the growing "Comunidad Latinoamericana" in the USA.

In developing programs in Spanish, Portuguese, and English, the goals of the HLPs are to continually develop lay and clergy leaders, and congregations, with social and theological integrity coming from a Latin American Christian perspective:

Programs include but are not limited to:

*Congreguémonos* (a yearly gathering of Latina/o Christian leaders)

*Academia de Estudios Bíblicos y Teológicos*

Latina/o Officer's Training

Latina/o Leadership Institute

Other programs and events with a focus on the pressing concerns of the global church to the Latin American Church around the world will also be offered.

For further information about programs in English, Spanish, or Portuguese, contact Amaury Tañón-Santos, Director of the Hispanic/Latina/o Leadership Programs at 609.497.6942. More information is available online at [www.ptsem.edu/hlp](http://www.ptsem.edu/hlp).

## ***The Institute for Youth Ministry***

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through:

### Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. *The Princeton Lectures on Youth, Church, and Culture* sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. The IYM's current research project, funded by Lilly Endowment, Inc. is "The Connections Project: Strengthening Youth Ministries through Mentoring and Vocational Friendships."

### Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its leadership development opportunities include the Youth, Church, and Culture Podcast (available on iTunes), the Certificate in Youth and Theology, and The Princeton Forums on Youth Ministry. In cooperation with faculty, the forum is also offered for credit. PTS students are welcome to attend the forums and other conferences on a not-for-credit basis.

### Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. The Institute for Youth Ministry collaborates with faculty and students to enrich and support the degree programs. For more information on these



degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

For more information contact the Institute for Youth Ministry online at [www.ptsem.edu/iy](http://www.ptsem.edu/iy), by email at [iym@ptsem.edu](mailto:iym@ptsem.edu), or by telephone at 609.497.7914.

### ***The Erdman Center: Lodging, Facilities, Child Care, Meals, and the Art Gallery***

Lodging in the Erdman Center is not limited to the Seminary community or conference participants. Conveniently located across the street from the Seminary's library, the Erdman Center is a non-smoking, no-pet facility with sixty comfortable guest rooms, all of which have telephones with voicemail and complimentary high-speed Internet access via cable and wi-fi. The premier meeting space at the center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the Clarke Lounge, a fully functional art studio, and the recently refurbished Adams House.

A limited number of spaces at the Carol Gray Dupree Center for Children, a licensed daycare center for children three months to pre-kindergarten, are reserved for participants at the School of Christian Vocation and Mission. Interested guests should call for more information and requirements, including vaccinations and appropriate medical records.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from the Erdman Center—serves meals with a variety of selections, including at least one vegetarian entrée. Lodging and meal plans are offered to guests of the Erdman Center. Further information is available from the conference coordinator online at [www.ptsem.edu/cvm](http://www.ptsem.edu/cvm), or by telephone at 609.497.7990.

The Erdman Center is also home to the Erdman Art Gallery, which exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits. Further information is available from the Erdman Center online at [www.ptsem.edu/cvm](http://www.ptsem.edu/cvm), or by telephone at 609.497.7990.





**Victor Aloyo**  
Director of Multicultural Relations

## **The Office of Multicultural Relations**

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The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitates the life and work of the Seminary Council on Institutional Diversity and its diversity workgroups, and assists various Seminary constituencies in providing learning opportunities regarding multicultural concerns and issues relating to inclusion and diversity at all levels. For more information, contact Victor Aloyo, director of multicultural relations, at 609.688.1941.

## **Summer Language Program**

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Biblical Hebrew and New Testament Greek are offered in an intensive eight-week summer session that is open to degree candidates and to properly qualified non-degree students. Each course carries six credits. Outside full- or part-time employment is highly discouraged as language courses are quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a summer language course. Information is available in late March on the registrar's web pages regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the Registrar's Office by email at [registrar@ptsem.edu](mailto:registrar@ptsem.edu), by phone at 609.497.7820, or by fax at 609.683.0741. The 2013 program begins on Monday, July 1 and ends on Friday, Friday, August 23, 2013.

## The Hispanic Theological Initiative

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The Hispanic Theological Initiative (HTI) was developed in 1996 at Emory University as a scholarship, mentoring, and networking program to help Latina/o church leaders become scholars in the academy. From 1996 to 2009, HTI was funded by The Pew Charitable Trusts (Pew) with \$8.35 million dollars. In 1999, the program was relocated to Princeton Theological Seminary, its current location. In 2003, HTI also received \$888,000 from the Lilly Endowment Inc. (Lilly) to help provide new students with scholarships. In 2003, the PTS Board of Trustees adopted the HTI program, and since August 2009 has been supporting its infrastructure. In 2007, the Hispanic Theological Initiative Consortium (HTIC) was developed to help maintain a national ecumenical representation within the cohort of students.

The HTIC is a currently a collaborative enterprise of eighteen Ph.D.-granting institutions seeking to:

- Increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources in the field of religion (human, financial, and infrastructure)
- Provide a forum for exchange of information, ideas, and best practices to address the needs of Latina/o faculty and students in theological and religious studies
- Leverage additional resources for recruitment of Latina/o faculty and students

The member institutions are:

Brite Divinity School  
Chicago Theological Seminary  
Claremont Graduate University  
Claremont School of Theology  
Drew University  
Duke Divinity School  
Emory University/Candler School of Theology  
Fuller Theological Seminary  
Garrett-Evangelical Theological Seminary  
Graduate Theological Union  
Iliff School of Theology and University of Denver  
Loyola University, Chicago  
Lutheran School of Theology at Chicago  
Princeton Theological Seminary  
Southern Methodist University/Perkins School of Theology  
The Catholic University of America  
Union Theological Seminary in the City of New York  
University of Notre Dame  
Vanderbilt Divinity School

HTI staff members include Joanne Rodríguez, director and Angela Schoepf, assistant director. For more information visit [www.htiprogram.org](http://www.htiprogram.org) or call 609.252.1721. HTI offices are located at 12 Library Place, Princeton, NJ 08540.

## Hispanic Summer Program

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The Hispanic Summer Program (HSP) is an ecumenical program in theology and religion geared toward master-level Latina/o seminarians and graduate students. This annual summer program offers 3-credit academic courses taught by Hispanic faculty. Princeton Theological Seminary is one of the sponsoring institutions. Courses fulfill general M.Div. elective credits. Interested students may contact the Registrar's Office for further information.

## Program for Asian American Theology and Ministry

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The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. Currently, the work of the program is focused on helping Asian American students attain a greater understanding of the contexts of their future ministries and providing the ministers and laity of English-speaking Asian American churches with opportunities for leadership training. Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community.

Interim Director — Choon-Leong Seow  
Program for Asian American Theology and Ministry  
Princeton Theological Seminary  
P.O. Box 821  
Princeton, New Jersey 08542-0803



**Choon-Leong Seow**  
Henry Snyder Gehman Professor  
of Old Testament Literature and  
Exegesis, and Interim Director of the  
Asian American Program



## Inter-institutional Arrangements

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Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, New Brunswick Theological Seminary and (for Ph.D. students only) Jewish Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary web site. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

# Courses of Study

## Course Numbering System

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, are otherwise general electives
2000	Required courses for M.Div. and/or M.A. students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that <i>do not</i> fulfill a departmental distribution requirement
5000	Advanced electives, suitable for Th.M. students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
9000	Doctoral seminars

## Biblical Studies Course Numbering

32XX	Electives that do not fulfill close reading requirement
33XX	English-track exegesis courses that fulfill close reading requirement
34XX	Hebrew- and Greek-track exegesis courses that fulfill close reading requirement
50XX	Advanced languages

## Theology Department Course Numbering

***Effective beginning with courses offered in the Spring Semester 2011–2012 and beyond.***

34XX	Courses that fulfill doctrine or theologian requirements for M.Div. students
54XX	Courses that fulfill doctrine or theologian requirements for M.Div. students

## Practical Theology Department Course Numbering

1000	Courses do not count towards distribution requirements
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<u>Course Prefixes</u>	<u>Area</u>	<u>Department</u>
CH	Church History	History
CL	Christian Literature	(secondary prefix only)
DP	Denominational History, Theology, and Polity	

EC	Ecumenics	History
EF	Education and Formation	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History
ML	Ministry Leadership	
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies
PC	Pastoral Care and Specialized Ministries	Practical Theology
PhD	Ph.D. Seminars	
PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History
TH	Doctrinal Theology	Theology
WR	Worship	Practical Theology

### Cross-listed courses or Primary/Secondary

CH/TH	Cross-listed course listed under both departments: Theology and History. (Prefixes are in alpha-order)
TH(EC)	Not a cross-listed course. Theology is the primary area and Ecumenics is the secondary area. Course is listed only under the Theology Department.

### Course Suffixes

cr	Christian responsibility in the public realm course
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The stipulations regulating the courses of study as detailed below apply to the academic year 2012–2013. The course offerings are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for M.Div., M.A., M.A.(T.S.), and dual-degree candidates ordinarily consists of thirteen credits each semester; for Th.M. candidates, twelve credits each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.(T.S.) programs is twelve credits per semester; however, students who carry no more than the minimum twelve credits per full-time semester will require additional part-time semesters and/or summer study in order to complete their programs.



# Biblical Studies

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Professors: C. Clifton Black+, James H. Charlesworth, Beverly R. Gaventa, Dennis T. Olson\*, Katharine Doob Sakenfeld, Choon-Leong Seow,

Associate Professors: Frederick W. Dobbs-Allsopp, Jacqueline E. Lapsley\*\*, George L. Parsenios (chair), J. Ross Wagner

Assistant Professor: Shane Berg

\* On leave fall semester

\*\* On leave spring semester

+ On leave both semesters

## Old Testament

### Introductory Courses

#### OT1151 Introductory Biblical Hebrew

A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. This course is the first part of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Mr. Stephen Russell; Mr. Christopher Hooker

Fall Semester, 2013–2014; Ms. Lapsley



**George Lewis Parsenios**

Associate Professor of New Testament

### **OT1152 Introductory Biblical Hebrew**

The continuation of Introductory Biblical Hebrew from the fall term. The completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun.

- Prerequisite: OT1151.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Stephen Russell; Mr. Christopher Hooker  
Spring Semester, 2013–2014; Ms. Lapsley

### **OT1152 Introductory Biblical Hebrew—Summer**

An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 6 credits.

Summer, 2012; Ms. Elaine James  
Summer, 2013; Staff

### **OT1153 Hebrew Translation**

Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: OT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2012–2013; Mr. Ryan Armstrong  
Spring Semester, 2012–2013; Mr. Ryan Armstrong  
Fall Semester, 2013–2014; Staff  
Spring Semester, 2013–2014; Staff



**Beverly Roberts Gaventa**

Helen H.P. Manson Professor of New  
Testament Literature and Exegesis

### **OT/NT1500 Introduction to Rabbinic Literature**

A study of the basic genres of rabbinic discourse through a consideration of rabbinic interpretations of foundational biblical texts. The goal of the course will be to understand not only the methodologies underlying the scriptural interpretation, homiletics, and legal reasoning of the Sages but also the forces that shaped them.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester 2012–2013; Mr. Eliezer Diamond

### **OT2101 Orientation to Old Testament Studies**

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature.

- Required of M.Div. and M.A. candidates in their first year of study. Not open to Th.M. or Ph.D. candidates.
- 3 credits.

Fall Semester, 2012–2013; Ms. Lapsley and Ms. Sakenfeld

Fall Semester, 2013–2014; Ms. Lapsley and Mr. Olson

General Electives and Theme Courses (courses that do not fulfill “close reading of the text” requirement)

### **OT3215 Biblical Interpretation in a Postmodern World**

Consideration of selected postmodern and post-Holocaust thinkers (Putnam, Levinas, Caputo, Hussbaum, Sen, Bakhrin) and their relevance for biblical interpretation and theology. Specific biblical texts to be engaged include Job, Lamentations, Song of Songs, and Amos.

- This course does not fulfill “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dobbs-Allsopp and Mr. Johnson

### **OT3240 Israel’s Wisdom Literature**

A survey of the wisdom writings of Israel, especially the books of Proverbs, Job, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. This course will consider the problems and possibilities of preaching and teaching from these texts and the relevance of wisdom’s perspectives for contemporary theology.

- This course does not fulfill “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Seow

### **OT3255 Job, Literature, and Modernity**

This course explores the modern reception of the book of Job and the question of human suffering from the seventeenth century to contemporary literature. The focus will be on philosophers (including Kant, Hegel, Kierkegaard, Martin Buber, Ernst Bloch, Richard Rubenstein, Antonio Negri) and poets (including Milton, Pope, Hopkins, Elizabeth Brewster, Robert Frost, and Dahlia Ravikovitch), writers of fiction (Melville, Dostoevsky, Goethe, Kafka, Joseph Roth, Muriel Spark, Bernard Malamud) and plays (e.g., Sholem Aleichem, Archibald MacLeish). In addition to the Coen Brothers' film, *A Serious Man*, we will also consider modern renderings of Job in the visual arts and music.

- This course does not fulfill the "close reading of the text" requirement.
- Course will also be offered on the campus of Princeton University as a graduate seminar.
- 3 credits.

Spring Semester 2012–2013; Mr. Seow and Ms. Esther Schor

English Exegesis courses that fulfill "close reading of the text" requirement

### **OT3300 Introduction to English Bible Exegesis: Genesis**

Introduction to exegetical method and close reading of the Bible using the English text of Genesis.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Olson

### **OT3301 God in the Old Testament**

This course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: OT2101.
- 3 credits.

Spring Semester, 2012–2013; Mr. Seow

### **OT3310 Exegesis of Judges**

The Book of Judges comprises a collection of stories about Israel's Iron Age I past written by scribes in the Iron Age II period. The stories are at times shocking, at times humorous, and at times frustratingly terse. Yet they offer a unique portrayal of Israel's early history. How does Judges conceive theologically of Israel's history? How does the book relate to the archaeological evidence from Israel? How are these stories similar to and different from stories told by other ancient Near Eastern cultures? How can we read these stories of Israel's history with some awareness of our own social location as readers? These and other questions will guide our exam-



ination of the Book of Judges. Knowledge of Hebrew is not required for this course.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT2101.
- 3 credits.

Fall Semester, 2012–2013; Mr. Stephen Russell

### **NT/OT3316 Sin and Salvation in the Old and New Testaments**

This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions?

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Spring Semester, 2013–2014; Ms. Gaventa and Ms. Lapsley

### **OT3360 Old Testament, Women, and Cultural/Ecclesial Diversity**

Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God’s image. Students will identify and study texts appropriate to their own cultural and ecclesial contexts. Consideration of multicultural and multi-ecclesial perspectives on feminist hermeneutics, language about God, and teaching strategies. Emphasis on readings from diverse cultural and ecclesial settings and mutual learning from students’ own diverse contexts. Assignments will include exegetical papers, in-class teaching, and preparation of lesson plans for congregational use.

- This course fulfills the “close reading of the text” requirement.
- Enrollment is limited to forty students.
- Prerequisite: OT2101.
- Pass/D/Fail only.
- 3 credits.

Spring Semester, 2012–2013; Ms. Sakenfeld

### **NT/OT3380 Biblical Theology and Practice of Ministry (English)**

Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Black

Language Exegesis courses that fulfill “close reading of the text” requirement.

### **OT3400 Introduction to Hebrew Exegesis**

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal materials, prophets, psalms, and wisdom literature. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- 3 credits.

Fall Semester, 2012–2013; Mr. Seow

Fall Semester, 2013–2014; Mr. Seow

### **OT3405 Exegesis of Exodus**

Exegesis and interpretation of the Book of Exodus, with attention to grammatical, literary, and theological features of the text.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Spring Semester, 2012–2013; Mr. Olson

### **OT3408 Exegesis of Kings**

The Books of Kings describes events from the coronation of Solomon c. 970 BCE through the treatment of the exiled King Jehoiachin of Judah by the Babylonians in the early exilic period, a few decades after the fall of Jerusalem c. 586 BCE. The book is composed in the main of alternating vignettes of Israelite and Judahite royal history, all within a tight editorial framework. How did the editors of the book conceive the theology of Israel’s history? What memories of Israel’s history are preserved and how do these relate to archaeological and non-biblical textual evidence? How did the book evolve over time and how does it relate to Deuteronomy, Joshua, Judges, and Samuel? What does the book reveal about the social world that produced it? These and other questions will guide our exploration of Kings. About half the course will be given over to reading and translating the Hebrew text of Kings, with attention to grammatical and text-critical difficulties. The other half will be spent discussing larger interpretive questions.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152 and OT2101.
- 3 credits.

Spring Semester, 2012–2013; Mr. Stephen Russell

### **OT3450 Aramaic Daniel and Its Interpretation**

An inductive study of biblical Aramaic grammar and the exegesis of the Aramaic portion of Daniel (chapters 2–7). The course will also explore the “afterlife” of Daniel in Judaism, Christianity, and Islam, in commentaries, homilies, literature, music, and the visual arts.

- This course fulfills the “close reading of the text” requirement.
- Prerequisite: OT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Seow

### **NT/OT3450 The Old Testament in the New**

An exploration of the rich variety of ways in which New Testament writings receive, reconfigure, and transform Israel’s sacred traditions and scriptural texts. Topics to be addressed include the pluriformity of the biblical text at the turn of the era; the use of sacred texts and traditions in Second Temple Judaism; the interpretive techniques and hermeneutical strategies of New Testament writers; and the nature of the Christian Bible as a two-testament witness to the Triune God.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101, NT2101, NT1152. (Note\* prerequisite of OT1152 is not required.)
- 3 credits.

Spring Semester, 2012–2013; Mr. Wagner

### **OT3455 Exegesis of the Psalms**

The Psalms match the Gospels in the way in which they provide a deep fountain of living water, from which the hungry heart may drink deeply and often. There is little that belongs to human existence and to Christian faith that is not in some way touched upon in the Psalms. They are among the parts of the Bible that are best known, most often read and perused.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152.
- 3 credits.

Fall Semester, 2012–2013; Mr. Dobbs-Allsopp

### **OT3465 Exegesis of Old Testament Narratives**

Study of the variety of narratives in the Old Testament with particular attention to excerpts from the Genesis narratives, Jonah and a sampling from the Pentateuch and the Deuteronomistic History. The course will seek to enhance the student’s appreciation of the artfulness and theological depth of Hebrew narratives.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT1152 or its equivalent; OT2101.
- 3 credits.

Spring Semester, 2013–2014; Mr. Olson

### **NT/OT3480 Biblical Theology and the Practice of Ministry**

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: OT2101, NT2101, OT1152 and NT1152.
- 3 credits.

Spring Semester, 2012–2013; Mr. Olson

Fall Semester, 2013–2014; Mr. Black

Advanced Electives (courses that do not fulfill Biblical Studies Department distribution requirements)

### **OT5010 Accelerated Hebrew Reading**

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty.

- Prerequisite: a middle-level course in Hebrew or Hebrew exegesis. Course may be repeated.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Ms. Elaine James

Fall Semester, 2013–2014; Staff

### **OT5050 Historical Hebrew**

An introduction to the study of the historical development of Classical (Biblical) Hebrew.

- Prerequisite: OT1152 and at least one course in Hebrew exegesis.
- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Mr. Seow

### **OT5054 Ugarit**

Introduction to the language and literature of ancient Ugarit.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Dobbs-Allsopp



### **OT5091 Creation in the Bible and Its Ancient Near Eastern Contexts**

Although the course will focus on Creation in the Hebrew Bible, Apocrypha, and New Testament, the class assumes that Israel is best understood against the broader cultural and religious contexts of the Ancient Near East. The course shall stress Mesopotamian and North West Semitic Sources, although some attention will be given to the major Egyptian cosmogonies of Memphis, Hermopolis, and Heliopolis. This course does not require knowledge of Hebrew or any semitic language.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Michael Dick

### **OT5096 Northwest Semitic Epigraphy**

A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. This course is limited to Ph.D. students; other students may enroll with permission of the instructor.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Dobbs-Allsopp

### **OT5566 Exegesis of Job**

Hebrew exegesis of selected portions of the Book of Job, including textual criticism, Hebrew philology, poetics, and theology. This is an advanced Hebrew exegesis course.

- Prerequisites: OT1152 and at least one 5000-level exegesis course.
- 3 credits.

Spring Semester, 2013–2014; Mr. Seow

### **OT5900 Literary Approaches to Old Testament Interpretation**

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. Lapsley

## ***New Testament***

### **Introductory Courses**

#### **NT1151 and NT1152 Introduction to New Testament Greek**

A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registering for the second semester of the course.

- This course does not fulfill Biblical Studies Department distribution requirements.
- 3 credits (each semester).

NT1151 – Fall Semester, 2012–2013; Mr. Parsenios

NT1152 – January (optional) term, 2012–2013; Mr. Parsenios; Spring Semester, 2012–2013; Mr. Berg

NT1151 – Fall Semester, 2013–2014; Mr. Berg

NT1152 – Spring Semester, 2013–2014; Mr. Berg

#### **NT1152 Introduction to New Testament Greek—Summer**

An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented.

- 6 credits.

Summer, 2012; Mr. Wagner

Summer, 2013; Staff

#### **NT1153 Greek Translation**

Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible, but will also include selected extra-biblical texts.

- This course does not fulfill Biblical Studies Department distribution requirements.
- Pass/D/Fail.
- Prerequisite: NT1152 or permission of the instructor.
- 1 credit.

Fall Semester, 2012–2013; Ms. Mary Schmitt

Spring Semester, 2012–2013; Ms. Lisa Bowens

Fall Semester, 2013–2014; Staff

Spring Semester, 2013–2014; Staff

### **NT2101 Introduction to the New Testament**

This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ.

- This course is required of all M.Div. and M.A. students in their first year.
- 3 credits.

Spring Semester, 2012–2013; Ms. Gaventa and Mr. Wagner

Spring Semester, 2013–2014; Ms. Gaventa and Mr. Wagner

English Exegesis courses that fulfill “close reading of the text” requirement

### **NT3280 Sociology of the Palestinian Jesus Movement**

A study of the period from 40 BCE to 70 CE in Palestine with special attention to sociological studies of space, borders, pilgrimage, liminality, crowds, charisma, and purity. Using archaeology, sociology, and anthropology, we will explore the origins of what will be called “Christianity” through the study of the social world of Jesus and his earliest followers, noting group dynamics that may have analogies in contemporary Christian communities.

- This course does not fulfill the “close reading of the text” requirement.
- Prerequisite: NT2101.
- 3 credits.

Fall Semester, 2012–2013; Mr. Charlesworth

### **NT3290 New Testament Apocrypha and Pseudepigrapha**

An introduction to hymns, gospels, acts, and apocalypses that were considered authoritative by many early Christians. Special focus on the Odes of Solomon, the Gospels of Mary, Peter, and Thomas, as well as the Acts of Thomas, the Apocalypses of Thomas, Peter, and Paul. Consideration will be given to how these documents help us understand the variety of early Christian traditions and their place in the development of the New Testament canon.

- This course does not fulfill the “close reading of the text” requirement.
- Prerequisite: NT2101.
- 3 credits.

Spring Semester, 2012–2013; Mr. Charlesworth

### **NT3310 Paul the Pastor**

This exegetically based course will focus on particular texts in the Pauline letters and particular circumstances in the Pauline communities in order to clarify and reflect on the pastoral work of the Apostle Paul. Special prominence will be given to the Pauline homilies of John Chrysostom, who often interpreted Paul's letters by reflecting on the character and work of Paul as a shaper of communities and as a guide in moral formation. We will also attend to the manner in which Paul relies on, but also transforms, ancient patterns of moral formation.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Parsenios

### **NT/OT3316 Sin and Salvation in the Old and New Testaments**

This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions?

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Spring Semester, 2013–2014; Ms. Gaventa and Ms. Lapsley

### **ET/NT3350cr The Politics of Jesus**

This course explores the intersection of New Testament scholarship with political theology by examining the political content and consequences of the New Testament witness(es) to Jesus and his proclamation of the Kingdom. Special attention will be given to recent efforts by New Testament scholars and political theologians to specify that content and track those consequences. The aim is to understand the politics of Jesus as depicted in the biblical witness and to offer that understanding as a resource for contemporary churches.

- This course fulfills the "close reading of the text" requirement.
- This course fulfills the philosophy or ethics requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Bowlin and Mr. Wagner



### **NT/TH3368 Paul and Karl**

An examination of Karl Barth's monumental *Epistle to the Romans* in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel.

- This course fulfills the "close reading of the text" requirement.
- This course fulfills the general distribution requirement in theology, but it does not fulfill the doctrine or theologian course requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits.

Fall Semester, 2012–2013; Ms. Gaventa and Mr. McCormack

### **NT/OT3380 Biblical Theology and Practice of Ministry (English)**

Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101 and NT2101.
- 3 credits.

Fall Semester, 2013–2014; Mr. Black

Language Exegesis Courses that fulfill "close reading of the text" requirement

### **NT3400 Introduction to New Testament Exegesis**

An introduction to exegetical methods by means of translation and interpretation of selected passages from the Greek New Testament, with attention to the place of critical biblical study in the church's ministry.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT1152.
- 3 credits.

Fall Semester, 2012–2013; Ms. Gaventa

Fall Semester, 2013–2014; Ms. Gaventa

### **NT3406 The Gospel of Mark**

A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Black

### **NT3408 The Gospel According to Luke**

A study of the first volume of Luke Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2013–2014; Mr. Black

### **NT3410 Exegesis of the Gospel of John**

Reading and exegesis of selected passages from the Greek text, with emphasis on exegetical method as a means for enriching the historical, literary, and theological understanding of John’s Gospel for the sake of preaching and teaching these texts more faithfully and effectively.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2012–2013; Mr. Charlesworth

### **NT3414 Exegesis of Romans**

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2013–2014; Ms. Gaventa

### **NT3416 Greek Exegesis of 1 Corinthians**

The Corinthian Christians struggle to be the Body of Christ while continuing to live each day within the body politic of first-century Corinth. As they navigate between their new lives and old, they are divided on issues related to eschatology, spiritual gifts, boundaries between believers and non-believers, and many other matters. 1 Corinthians will be read as a call to concord in response to the divisions in Corinth, and our consistent concern will be to interpret this theologically rich letter as a tool of pastoral care and moral formation.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2012–2013; Mr. Parsenios

### **NT3418 Greek Exegesis of Galatians**

Reading and exegesis of the entire letter in Greek. Special attention will be given to the significance of the inclusion of the Gentiles for early Christian theology, the nature of justification, and the apocalyptic dimensions of Paul’s thought.

- This course fulfills the “close reading of the text” requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2013–2014; Mr. Berg

### **NT3420 Women and the Letters of Paul**

Women in Paul's letters, in the churches of Paul's ministry, and as readers of Paul's letters.

- This course fulfills the "close reading of the text" requirement.
- Prerequisite: NT2101 and NT1152.
- 3 credits.

Spring Semester, 2012–2013; Mr. Berg

### **NT3431 Exegesis of the Epistle to the Hebrews**

Investigation of Hebrews from historical, sociocultural and theological perspectives with particular attention to questions of theology, Christology, scriptural interpretation and the shape of Christian discipleship.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT1152; NT2101.
- 3 credits.

Fall Semester, 2012–2013; Mr. Wagner

### **NT3436 Greek Exegesis of Ephesians**

An exegetical and theological study of the Greek text of the epistle to the Ephesians, with an emphasis on its place in the Pauline tradition, its relationship to ancient Jewish and Christian apocalyptic traditions, the Trinitarian dimensions of its theology, and the challenges posed by the interpretation of its so-called "household code." Students will be evaluated on the basis of weekly exegetical worksheets, occasional minor writing assignments, and a final project chosen from three options.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101, NT1152.
- 3 credits.

Fall Semester, 2012–2013; Mr. Berg

### **NT3450 The Historical Jesus**

A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an in-depth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith, including the dimension of history and faith in all credal formulae.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Charlesworth



### **NT/OT3450 The Old Testament in the New**

An exploration of the rich variety of ways in which New Testament writings receive, reconfigure, and transform Israel's sacred traditions and scriptural texts. Topics to be addressed include the pluriformity of the biblical text at the turn of the era; the use of sacred texts and traditions in Second Temple Judaism; the interpretive techniques and hermeneutical strategies of New Testament writers; and the nature of the Christian Bible as a two-testament witness to the Triune God.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: OT2101, NT2101, NT1152. (Note\* prerequisite of OT1152 is not required.)
- 3 credits.

Spring Semester, 2012–2013; Mr. Wagner

### **NT3460 The Church in the New Testament**

A study of key New Testament texts in which images for the church are developed, roles and functions within the church are discussed, and patterns of life in the church are set forth. Attention will also be given to the social world in which the communal forms of the early Christian movement took shape.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101 and NT1152.
- 3 credits.

Fall Semester, 2013–2014; Mr. Berg

### **NT3470 Jesus and the Dead Sea Scrolls**

An intensive reading of the Gospels and the Dead Sea Scrolls (in Hebrew and English) to seek to comprehend Jesus' context and a deeper meaning of his life and message. Do some Dead Sea Scrolls provide keys for understanding Jesus' relation with John the Baptizer? Do they help us comprehend some of Jesus' difficult teachings? Consideration will be given to preaching in light of the historical Jesus.

- This course fulfills the "close reading of the text" requirement.
- Prerequisites: NT2101, OT1152, and NT1152.
- 3 credits.

Fall Semester 2012–2013; Mr. Charlesworth

Advanced Electives Courses (courses that do not fulfill Biblical Studies Department distribution requirement)

### **NT5020 Biblical Theology**

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- 3 credits.

Spring Semester, 2013–2014; Mr. Black



### **NT5021 Earliest Christianity in Its Greco-Roman Context**

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor.
- 3 credits.

Fall Semester, 2013–2014; Mr. Parsenios

### **NT5040 Advanced Greek Reading**

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Classical and Hellenistic periods.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Wagner

### **NT5045 Studies in the Epistles of Paul**

A research seminar that considers selected literary, theological, and/or historical issues in the undisputed Pauline letters.

- Enrollment is open to Ph.D. candidates in Biblical Studies; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Biblical Studies Department distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Ms. Gaventa

### **NT5050 Early Judaism**

What can be known about life, thought, and hope in Early Judaism (300 BCE–200 CE)? A study of the major Jewish compositions during this period in search of a better perception of the Judaism of Hillel and Jesus. Historical, archaeological, sociological, and theological perspectives will be placed in conversation with literary readings of works that figured prominently in Jewish thought. Focus on development of messianic ideas and beliefs about resurrection from the dead. The student will better appreciate the diversity within Judaism of this period and explore what unified most Jews.

- Designed for Ph.D., Th.M., and advanced M.Div. students.
- Prerequisite for M.Div. students: permission of the instructor is required.
- 3 credits.

Fall Semester, 2013–2014; Mr. Charlesworth

**Readings in West Semitic**

Designed to enable doctoral students to maintain proficiency in the reading of the various ancient West Semitic dialects (other than biblical Hebrew) of the Levant (e.g., Ugaritic, Aramaic, Phoenician). Reading topics will be announced each semester and various members of the Old Testament faculty will undertake joint responsibility for organizing and leading the course. Open to qualified M.Div. and Th.M. students with permission of the instructors. The course does not fulfill Biblical Studies Department distribution requirements. S/U or Pass/D/Fail only. 1 credit.

OT9005 Fall Semester, 2012–2013; Staff

OT9006 Spring Semester, 2012–2013; Staff

OT9001 Fall Semester, 2013–2014; Staff

OT9002 Spring Semester, 2013–2014; Staff

**OT9020 Biblical Theology I (Old Testament)**

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-Enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as on contemporary proposals. 3 credits.

Fall Semester, 2013–2014; Mr. Olson

**OT9090 Old Testament Research Colloquium**

Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that is creative, rigorous, and collegial. Yearlong course. 2 credits, one credit each semester. S/U only.

Fall and Spring Semesters, 2012–2013; Mr. Stephen Russell

Fall and Spring Semesters, 2013–2014; Staff

**OT9100 Literary Approaches to Old Testament Interpretation**

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.

Fall Semester, 2012–2013; Ms. Lapsley

**NT9019 The Dead Sea Scrolls**

An intensive study of the Dead Sea Scrolls in relation to archaeology, scribal practices, paleography, "biblical" manuscripts, "apocrypha and pseudepigrapha," the Greek manuscripts, biblical interpretation, history of the Yahad, sectarian compositions, sapiential texts, gender, magic and the demonic, prayer, liturgy, calendar, and halakah. 3 credits.

Fall Semester, 2012–2013; Mr. Berg

## **NT9020 Biblical Theology II**

A review of the history of research and the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits. Spring Semester, 2013–2014; Mr. Black

## **NT9021 Earliest Christianity in Its Greco-Roman Context**

Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits. Fall Semester, 2013–2014; Mr. Parsenios

## **NT9045 Studies in the Epistles of Paul**

A research seminar that considers selected literary, theological, and/or historical issues in the undisputed Pauline letters. 3 credits. Spring Semester, 2012–2013; Ms. Gaventa

## **NT9050 Early Judaism**

What can be known about life, thought, and hope in Early Judaism (300 BCE–200 CE)? A study of the major Jewish compositions during this period in search of a better perception of the Judaism of Hillel and Jesus. Historical, archaeological, sociological, and theological perspectives will be placed in conversation with literary readings of works that figured prominently in Jewish thought. Focus on development of messianic ideas and beliefs about resurrection from the dead. The student will better appreciate the diversity within Judaism of this period and explore what unified most Jews. Designed for Ph.D., Th.M., and advanced M.Div. students. Prerequisite for M.Div. students: permission of the instructor. 3 credits. Fall Semester, 2013–2014; Mr. Charlesworth

## **NT9055 Studies in Gospel and Epistles of John**

This seminar will examine and critique various modern approaches in Johannine study, and provide opportunities for close readings of the Gospel of John. The first several sessions will involve lengthy presentations by individual students on a given area of interpretation of the Gospel of John. Exegesis of key texts will occupy the latter half of the seminar. 3 credits. Fall Semester, 2012–2013; Mr. Parsenios

## **NT9090 New Testament Research Colloquium**

Set to meet six times over two semesters, this graduate seminar offers participants opportunities to explore various aspects of New Testament and related research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse in a creative, rigorous, and collegial way. Yearlong course. 2 credits, one credit each semester. S/U only. Fall and Spring Semesters, 2012–2013; Mr. Berg  
Fall and Spring Semesters, 2013–2014; Staff

### **NT/OT9095 Issues and Methods**

Set to meet five times during the academic year, this seminar offers doctoral candidates introductions to the history of research, critical issues, and contemporary questions in the literature of the Bible, which are covered over a period of two years. S/U only. 2 credits, one credit each semester.

Fall and Spring Semesters, 2012–2013; Mr. Berg and Mr. Stephen Russell

Fall and Spring Semesters, 2013–2014; Staff



**Katharine Doob Sakenfeld**  
William Albright Eisenberger  
Professor of Old Testament  
Literature and Exegesis



## **Departmental Faculty**

**Shane Alan Berg**, Assistant Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Yale University. His research interests include the religious epistemologies of ancient Jewish and Christian writings, the theology of scripture, communal patterns of organization in the Dead Sea Scrolls, and papyrology. (Presbyterian)

**Carl Clifton Black II**, Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the synoptic Gospels, particularly Mark and Matthew, the Gospel of John, theology of the Old and New Testaments, Greco-Roman rhetoric, and the history of the interpretation of scripture. (United Methodist)

**James Hamilton Charlesworth**, George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

**Frederick William Dobbs-Allsopp**, Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

**Beverly Roberts Gaventa**, Helen H.P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke–Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

**Jacqueline Evangeline Lapsley**, Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

**Dennis Thorald Olson**, Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

**George Lewis Parsenios**, Associate Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature, the interaction between early Christianity and classical culture, and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

**Katharine Doob Sakenfeld**, William Albright Eisenberger Professor of Old Testament Literature and Exegesis, . M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

**Choon-Leong Seow**, Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

**Jackson Ross Wagner Jr.**, Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

# History

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Professors: Elsie A. McKee+, Kathleen E. McVey (chair), James H. Moorhead, Paul E. Rorem, Iain R. Torrance  
Associate Professors: Kenneth Appold+, James C. Deming+, Yolanda Pierce, Richard Fox Young  
+ On leave both semesters

## *Church History*

Early/Medieval

### **CH1100 Survey of Early and Medieval Church History**

The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Rorem

Fall Semester, 2013–2014; Mr. Rorem

### **CH3215 Syriac Christianity and the Rise of Islam**

The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2012–2013; Ms. McVey

### **CH3218 Women Leaders of the Medieval Church**

A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints, and other theologians. This course fulfills the early/medieval church history requirement.

- Pass/D/Fail.
- 3 credits.

Spring Semester, 2013–2014; Mr. Rorem

### **CH3220 Augustine's *City of God***

Augustine and his *City of God* studied in the matrix of his life, early Latin Christianity, and early Christian apologetic literature. Students will read Augustine's *City of God*, almost in its entirety, in English, and keep a notebook of weekly reflections on its main themes. Lectures and a few shorter readings will provide the basic biographic, intellectual, and social contexts as they are pertinent to the reading of the text itself. In a final paper students will have an opportunity to explore the intersection of life and context with a short section of Augustine's magnum opus.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. McVey

### **CH3221 St. Augustine, His *Confessions*, and His Influence**

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions*, examination, and research paper.

- This course fulfills the early/medieval church history requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2012–2013; Mr. Rorem

### **CH3225 Muslims and Christians from Muhammad to Luther**

A survey of the various facets of the relationship between Islam and Christianity from Muhammad to the Reformation. Special attention to the Qur'an and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper.

- This course fulfills the early/medieval church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Rorem

### **CH4201 Readings in Patristic Latin**

Knowledge of basic grammar is presupposed. Readings from the Fathers of the Latin Church will be chosen to coordinate with the instructor's other course offerings of the semester, and will include works such as Tertullian's *de corona* and *ad martyres*, selected letters of Jerome or Augustine, and selections from Augustine's *City of God*. The course may be taken more than once for credit since the texts to be read will change.

- This course does not fulfill the early/medieval church history requirement.
- Pass/D/Fail.
- 1 credit.

Fall Semester, 2012–2013; Ms. McVey



**CH4250 Ethiopian Church History (Pre-modern)**

An overview of Christianity in Ethiopia from its beginnings (fourth century) to the early modern period (sixteenth century), covering general church history, biblical sources and traditions, doctrine, liturgy, art, and architecture, including relationships to Judaism, Coptic and Syriac traditions, Jerusalem, and Western Europe.

- This course does not fulfill the early/medieval church history requirement.
- Prerequisite: CH1100 or equivalent.
- 3 credits.

Spring Semester, 2012–2013; Mr. Rorem

**CH5216 Readings in Syriac**

Readings from early Christian Syriac texts chosen to coordinate with CH5215 Syriac Christianity and the Rise of Islam. It may also be taken independently.

- This course does not fulfill the early/medieval church history requirement.
- Pass/D/Fail.
- 1 credit.

Spring Semester, 2012–2013; Ms. McVey

**CH5223 The Theological Legacy of the Dionysian Forgery**

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention will also be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative (apophatic) theology, and liturgical commentaries. Coursework will include lectures, discussions of readings, and a research paper.

- This course does not fulfill the early/medieval church history requirement.
- Prerequisite: CH1100, or a course in early church history.
- 2 credits.

Fall Semester, 2012–2013; Mr. Rorem



**Kathleen Elizabeth McVey**  
Joseph Ross Stevenson Professor of  
Church History

## Reformation

### **CH1120 Survey of Reformation History**

This course provides an introductory survey of the Reformation in Europe. Looking at major trajectories of church and religious reform in a broad range of regions and nations, the course will examine different social, economic, and political contexts and agendas, key personalities, and major theological issues that emerged during this time of upheaval. Focus will be both on continuities with medieval reform movements and innovations introduced during the sixteenth century. The course will include Lutheran, Reformed, Radical, and Catholic trajectories of the Reformation.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Appold

### **CH/WR3150 The Liturgical Year: History and Theology**

Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components.

- This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee

### **CH3315 The Theology of John Calvin**

Central to traditional understanding of Calvin is the *Institutes of the Christian Religion* in its final version (1559). Besides shifting attention to the early *Institutes* (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.) in the context of his work as a pastor and preacher as well as reformer and teacher.

- This course fulfills the Reformation church history requirement.
- Prerequisite: studies in Reformation history or theology.
- 3 credits.

Fall Semester, 2013–2014; Ms. McKee

### **CH3320 Martin Luther and the German Reformation**

This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contributions in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings.

- This course fulfills the Reformation church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

### **CH3345cr Church and State in the Middle Ages and Reformation**

This course traces the development of church-state relations in Europe from the eleventh through the sixteenth centuries, focusing in particular upon the rise of the papacy as a centralized instrument of power and authority, and on various counter-developments, up to and including the most radical of these at the time of the Reformation. The course will analyze both the historical developments themselves and the theological doctrines that facilitated or criticized them.

- This course fulfills the Reformation church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Appold

### **CH3350 The Radical Reformation**

An examination of radical sixteenth-century religious movements, with particular emphasis on their social views and theology. Focusing on a selection of primary and secondary sources, the course will include studies of the Anabaptists, the Peasant Movement, Unitarians, Christian Communists, and so-called Enthusiasts and Spiritualists, assessing their long-term importance for church history and their legacy for contemporary Christianity.

- This course fulfills the Reformation church history distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Appold

### **CH3365cr Zwingli and Zürich**

This course studies the life and work of the great Swiss Reformer Huldrych Zwingli. It deals with the roots and rise of the Reformation in Zürich, including attention to theology, political and social agendas, the concerns of Zwingli's Catholic opponents, and to the emergence of other Reformation movements critical of Zwingli, in particular the Swiss Anabaptists.

- This course fulfills the Reformation distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold

### **CH3440cr The Spirituality of War**

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or Modern distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold and Mr. Deming



## Modern

### **CH1130 Survey of Christianity Since the Reformation**

Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global South in the twenty-first century.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Moorhead

Spring Semester, 2013–2014; Mr. Moorhead

### **EC/CH3380 East Asian Christianity 1500–1800**

This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

- This course fulfills either the Reformation distribution requirement or the mission, ecumenics, history of religions distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

### **CH3440cr The Spirituality of War**

Does religion cause war? This course examines Christian case studies from the Middle Ages to the 20th century, looking at issues such as the similarities between monastic and military discipline, the use of theology to support the waging of war, and a variety of other social, cultural, and spiritual factors that will help answer that question.

- This course fulfills either the Reformation or Modern distribution requirement.
- This course fulfills the Christian responsibility in the public realm requirement
- 3 credits.

Spring Semester, 2013–2014; Mr. Appold and Mr. Deming



### **CH3515 Presbyterian History and Theology**

History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian *Book of Confessions* and the historical context of its various documents.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Moorhead

### **CH3516 The German Church Struggle**

A historical study of the struggle for control of the church in Germany from the Wilhelmine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of anti-Semitism in German society, the Great War and the experience of defeat, church/state controversies under the Weimar Republic, the German Christian Faith Movement, the Confessing Church movement, the church in the Nazi state, and the reconstruction of the German church in the shadow of World War II and the Holocaust.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Deming

### **CH3520 Church, Sports, and Leisure in Modern Europe**

Explores the attitudes and interaction of European Christianity to the development and spread of sports and leisure in the modern era. Representative topics are the involvement of religious institutions in early modern festivals, the impact of demographic and economic changes on the structures of church and leisure, the emergence of muscular Christianity, debates about Sabbath observance, commercialization, professionalism, and gender as well as ancillary activities like gambling, drinking, and hooliganism.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Deming

### **CH3580 Insiders and Outsiders in American Christianity**

An examination of religious groups—including Mormonism, Seventh-day Adventism, Christian Science, the Jehovah's Witnesses, and the Nation of Islam—widely regarded at some time in their histories as deviant or sectarian. Analysis of the groups' religious and cultural origins, subsequent development, distinctive theologies, and their often growing acceptance within the larger society. Students are invited to reflect on the dynamics by which groups get tagged as outsiders or insiders, how those designations sometimes change, and what is at stake in the use of such language.

- This course fulfills the modern church history requirement.
- 3 credits

Fall Semester, 2012–2013, Mr. Moorhead

### **CH3620 Women and the History of American Religion**

This course is a broad look at the role that women have played in the founding, establishment, and continued expression of a wide variety of religious faiths in America. There will be discussion of specific women figures influential to American religious life and there will also be historical and cultural reflection on the role of gender within religion. This course will specifically focus on women in Judaism, Christianity, and Islam, although students will be encouraged to explore the role of women in other faith traditions. The fields of history, theology, and cultural studies will guide this interdisciplinary and multicultural look at women in American religion.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2012–2013; Ms. Pierce

### **CH3625 African American Religious History**

This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam, Santeria, Voodoo, the Black Israelite movement, and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Pierce

### **CH3630 Pentecostalism in the Americas**

This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, this course will give particular attention to the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and Holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions.

- This course fulfills the modern church history requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Pierce

### **CH3650 American Religion, American Literature**

This course examines the connections between American religious faith, spirituality, and theology in contemporary American novels. By charting the religious dimensions of seemingly secular texts, this class will investigate the intimate relationship between American literature and American religion. What does the study of American literature reveal to us about the nature of the contemporary American religious experience? Secondary works of cultural history, literary criticism, and comparative religious studies will inform our readings of the primary texts. Writers include Morrison, Faulkner, Baldwin, and Updike.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. Pierce

### **CH3670 Spiritual Autobiography**

This course will examine the rich diversity of the autobiography tradition, paying particular attention to how religious faith shapes the telling of an individual's life. We will consider the terms "autobiography," "self," and "spiritual" in considerable depth: is it possible to know the self fully? What types of truths are hidden or revealed in autobiographical writing? How does religion explicitly contribute to the shaping of a life story? Some of the texts we will read include: St. Augustine's *Confessions*; Frederick Douglass's *An American Slave*; Simone Weil's *Waiting for God*; Elie Wiesel's *Night*; *The Autobiography of St. Teresa of Avila*; *Black Elk Speaks*; and Audre Lorde's *Zami*. This will be a writing-intensive course. In addition to using writing as an implement for the critical explication of literary texts, we will use writing as a tool for spiritual formation and reflection.

- This course fulfills the modern church history distribution requirement.
- Enrollment limited to twenty-five students.
- 3 credits.

Spring Semester, 2012–2013; Ms. Pierce

### **CH4710 Writing as Faith Practice**

Using drama, short stories, poetry, and essays, this course will examine the craft of writing as devotional practice. We will read the work of diverse figures, including English devotional poet George Herbert, playwright August Wilson, and essayist Alice Walker. How is writing a form of spiritual practice? How do different faith traditions incorporate writing into their corporate and private worship rituals? What power does the craft of writing have for the Christian believer? This course is particularly designed for those who want to integrate creative writing more fully into their own devotional practices and for those who seek an interdisciplinary approach to analyzing literary texts.

- This course does not fulfill the modern church history requirement.
- 3 credits.

Spring Long Term, 2013–2014; Ms. Pierce



### **CH5600 American Christianity: Puritanism to the Civil War**

An examination of Puritanism, religious diversity in early North America, the Great Awakening and Evangelical revivals, the Enlightenment, growth of African American religion, development of modern denominational patterns, social reform and the churches, various theologies in a democratizing culture, Roman Catholicism in the young republic, changing gender roles and religion, and slavery and the Civil War in relation to church history.

- This course fulfills the modern church history distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Moorhead

### **CH5620 American Protestantism after Darwin**

An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades.

- This course fulfills the modern church history requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Moorhead

### **CH5630cr American Christians and the Public Order**

An overview of American Christians' understanding of their public responsibilities from the colonial era to the present. Topics include colonial church-state arrangements and their legacies, the impact of religious pluralism, and responses to issues such as anti- and proslavery ideologies, women's rights, the Civil War and Reconstruction, the social gospel and the problem of economic inequality, the temperance movement, the wars of the twentieth century, the so-called "American Way of Life," the civil rights movement, the rise of the new religious right, and the role of contemporary mainstream Protestantism in the public arena.

- This course fulfills the modern church history requirement.
- This course fulfills the Christian responsibility in the public realm requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Moorhead



## **Ecumenics**

### **EC/TH3300 Introduction to Missional Theology**

Survey of the contemporary discussion of the church's mission, emphasizing the biblical foundation and formation of mission, the historical development of mission theology, and the ecumenical missiological debate in the twentieth century. Particular attention is given to the issues of globalization, contextualization, and the "end of Western Christendom." The implications of missional theology for both the theory and practice of ministry are considered.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Mr. Guder

### **EC/CH3338 Women in African Christianity**

Women have played significant and varied roles in Christianity since it came to sub-Saharan Africa. Among them are prophets of African Independent Churches (Nontetha Nkwenkwe, South Africa); theologians, pastors, and ecumenical leaders (Mercy Odoyoye, Ghana; Mary Getui, Nyambura Njoroge, Kenya; Isabel Phiri, Beverly Haddad, South Africa; Monique Misenga, DRC); activists, martyrs, and poets (Leymah Gbowee, Liberia; Anuarite, DRC; Akua Fuma, Ghana); and especially the "ordinary" women who keep the church going. The course explores some of the many faces of women in sub-Saharan African Christianity as they support and lead, building bridges across languages, denominations, cultures, and faiths.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee

### **EC/HR3340 Islam in America**

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion; it puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Young

Spring Semester, 2013–2014; Mr. Young

### **EC/TH3358 Ecumenical Theologies of the Church's Mission**

Survey, beginning with the Edinburgh 1910 conference, of the twentieth-century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Guder

### **EC/CH3380 East Asian Christianity 1500–1800**

This course examines the Christian missions to East Asia (including China, Japan, Korea, and Southeast Asia) between 1500 and 1800. Topics will include the historical, cultural, and social contexts of those missions, their connection to European Christianity and to the European Reformation, the dynamics of indigenization and Christianization, their relation to other religions in the area, and the importance of this period for the long-term emergence of distinctively Asian Christian cultures.

- This course fulfills either the Reformation distribution requirement or the mission, ecumenics, history of religions distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Appold

### **EC/TH3473 Missional/Ecumenical Theology of Lesslie Newbigin**

An intensive study of the life and ministry of Lesslie Newbigin, with particular focus upon his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West.

- This course fulfills Theology Department distribution requirements.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder

### **EC/TH5350 Missional Theology and Practice**

This course interprets missional theology in terms of the practices and disciplines of concrete congregations. Pastors from diverse missional settings serve with the professor as the teaching team. The theological issues are expounded in interaction with actual challenges emerging from congregational life. The readings focus on missional theology, and the student's written work emphasizes the integration of missional ecclesiology and pastoral theology.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder

## **EC/TH5301 and EC/TH5302 Missional Initiative in Post-Christendom Europe - Travel Course (subject to budget approval)**

During site visits in Britain, Amsterdam, and Berlin/Griefswald, this traveling seminar will investigate current initiatives to address the challenge of the secularized European mission field. Both the theological approach and the practical strategies of these initiatives will be explored. Particular emphasis will be placed upon the role of innovative congregations in these initiatives as well as the translatability of the theological and practical learnings to the North American context.

- These two combined courses fulfill the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Students are required to take the 1 credit offering in the Fall Semester.
- 1 credit in the Fall Semester; 2 credits in January.

Fall Semester and January Optional Term 2013–2014; Mr. Guder

## ***History of Religions***

### **EC/HR3340 Islam in America**

The course looks at Islam historically to understand how it transcended its original boundaries and became an American religion. It puts a human face on Islam by creating opportunities outside the Seminary for interacting with local immigrant and African American Islamic communities. This course provides an opportunity to learn from interpersonal dialogue what it means to be and become Muslim in today's America; it asks why and how we predispose ourselves to interact and dialogue with our Muslim neighbors; and it scrutinizes various models for responding biblically, theologically, and missiologically to America's fastest-growing but most misunderstood religious minority.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Young

Spring Semester, 2013–2014; Mr. Young

### **HR3345 Hinduism**

The course fosters inter-religious literacy through the study of "Hinduism" as an aggregate of beliefs and practices, texts and institutions in a variety of contexts—historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Young

Fall Semester, 2013–2014; Mr. Young



### **EC/HR3360 Diaspora Christianities in America**

Demographers observe that immigrants are usually already Christian before they arrive in America, and that American Christianity is home to all Christianities of the global South. The course asks: "Whose religion is Christianity? How does America change immigrant Christianity? Are immigrant Christianities changing America? Can Christians transcend their mutual "otherness" and flourish together in an America of constantly diversifying Christianities? How should one relate, theologically and ecumenically, to the "new" religious America? To answer these questions, students must be willing to collaborate in a collective "mapping" project of Diaspora Christianities from particular regions of the global South in the greater Princeton area.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Young

### **HR(CL)3370 African Religions in the Achebe Trilogy**

The course uses Chinua Achebe's *Things Fall Apart*, *Arrow of God*, and *No Longer at Ease* as literary resources of exceptional ethnographic and historiographic value for understanding African traditional religion, the Christianization of the Igbo of West Africa, and the Africanization of Christianity. Offering rich, diachronic perspectives on the emergence and transformation of Christianity among the Igbo, Achebe follows one family through three generations, from one that sees Christianity on the horizon as a threat, to another that appropriates the new religion in specifically Igbo ways, and then a third, for which Christianity represents power and prestige in post-colonial Nigeria.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Young

### **HR5338 Pluralism, Dialogue, and Witness**

Introduces and assesses theological perspectives, historical and contemporary, Catholic, Protestant, and Pentecostal on inter-religious dialogue and Christian witness in a world of many religions, with special attention to problems of interdisciplinarity (history of religions/theology of religions).

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement. Prerequisite: a seminary course in history of religions or an undergraduate equivalent in world religions.
- Enrollment is limited to fifteen students.
- 3 credits.

Fall Semester, 2013–2014; Mr. Young



## Ph.D. Seminars

### **CH9021 Patristic Theological Literature**

#### **Topic for Spring 2013: Early Christian Interpretation of Genesis.**

The subject of this seminar will be the interpretation of the scriptural Book of Genesis by early Christian writers in various genres, including commentaries and scholia, apologetic literature and hymnody. A selection of specific sections and/or figures in the biblical book as well as of the early interpreters will be made at the start of the course to suit the current interests of instructor and students. The course will include general readings on biblical hermeneutics in the first Christian centuries. Students will be expected to use Greek, Latin, or Syriac, as well as French or German. 3 credits.

Spring Semester, 2012–2013; Ms. McVey

### **CH9025 Medieval Theological Literature**

Topic for the seminar for Fall Semester 2013: From Hugh of St. Victor to St. Bonaventure. 3 credits.

Fall Semester, 2013–2014; Mr. Rorem

### **CH9033 Calvin and the Classical Reformed Tradition**

An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic extent. The specific focus for fall 2013 is Word and Sacraments. 3 credits.

Fall Semester, 2013–2014; Ms. McKee

### **HR9035 World Christianity through the History of Religions**

Collectively and individually, "conversion" is a multidirectional process found throughout religious history. In the academy, a lively debate has been conducted about the nature and determinants of conversion. The seminar will assess a variety of theoretical models, historic and contemporary, from those that are common in biblical studies to those that are constructed by the social sciences, the "cognitive" model of Africanist Robin Horton, for example. Phenomenologically, "conversion" occurs in all religious contexts, not only to and from Christianity but also from and to all other religions; thus, the approach will be comparative in outlook. The seminar's prime concern, however, is theory and methodology for understanding Christianity's emergence in the global South, through "conversion;" there, the dominant context is ordinarily shaped by traditional religions—Buddhism, Hinduism, and Islam. 3 credits.

Spring Semester, 2012–2013; Mr. Young

### **CH9040 Luther Interpretation**

Beginning with close readings of key texts in Martin Luther's oeuvre, this doctoral seminar explores the theological contents, agenda, effects, and problems of interpretation attached to those writings. The seminar will include and discuss a variety of historical methods and approaches, including social and cultural history and historical theology. Precise selection of texts will depend on student interest and language preparation. 3 credits.

Fall Semester, 2012–2013; Mr. Appold

### **CH9060 European Revolutions and the Church**

The seminar examines the interplay of the church and political revolution in the history of modern Europe. The seminar will focus on the Puritan Revolution in England, the French Revolution, the Revolution of 1830 in France, the Revolutions of 1848, the Russian Revolutions of 1917, the Fascist rise to power in Italy, the Nazi era in Germany, and the collapse of the Soviet Empire in 1989. 3 credits.

Spring Semester, 2013–2014; Mr. Deming

### **CH9070 Mainstream Protestantism and American Religion**

An examination of the changing role of mainstream Protestantism in American life from the colonial era to the present. Particular attention will be given to the historical difficulties of defining what has constituted the Protestant "mainstream" or "mainline." Literature examining the apparent decline of the mainstream since the late twentieth century will be analyzed and alternative interpretive schemes explored. 3 credits.

Spring Semester, 2013–2014; Mr. Moorhead

## **Departmental Faculty**

**Kenneth G. Appold**, James Hastings Nichols Associate Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

**James Clifford Deming**, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

**Elsie Anne McKee**, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

**Kathleen Elizabeth McVey**, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual, and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

**James Howell Moorhead**, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

**Yolanda Pierce**, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and liaison with the Princeton University Center for African American Studies. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

**Paul Edward Rorem**, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

**Iain Richard Torrance**, President, and Professor of Patristics. M.A., University of Edinburgh; B.D., University of St. Andrews; D.Phil., University of Oxford; D.D.(Hon.), University of St. Andrews; D.D.(Hon.), University of Aberdeen, D.D.(Hon.), University of Edinburgh. His teaching and research interests include early Christian thought. (Presbyterian)

**Richard Fox Young**, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)



**Nancy J. Duff**  
Stephen Colwell Associate Professor of  
Christian Ethics



# Theology

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Professors: Ellen T. Charry, L. Gordon Graham, Darrell L. Guder, George Hunsinger, W. Stacy Johnson, Bruce L. McCormack, Mark L. Taylor, J. Wentzel van Huyssteen  
Associate Professors: John Bowlin, Nancy J. Duff (chair)

## Philosophy

### PH1000 Basic Philosophy

This course is intended for students who want to familiarize themselves with the basics of philosophy. It is divided into two parts, each with three sections. Part One: History of Philosophy—ancient, medieval, and modern. Part Two: philosophical problems—metaphysics, mind, and morality.

- This introductory course does not fulfill the ethics/philosophy requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Graham

### PH3301 Philosophy of Religion

Philosophical reflection on religion can be traced back to Plato, long before the time of Christ. In contemporary philosophy, arguments about the rationality of belief in God and life after death figure prominently, but the purpose of this course is to explore a different philosophical debate about the nature of religion as an aspect of human life, and its relation to magic, superstition, ethics, and metaphysics. Special attention will be paid to less-well-known writings by major philosophers such as Hume, Kant, and J.S. Mill.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Graham

### PH3315 Aesthetics

Aesthetics is the branch of philosophy concerned with art and beauty. Among the questions it examines are these: What makes something a work of art, and why is art to be valued? This course will review and examine the principal topics of aesthetics, paying special attention to the concepts of pleasure, beauty, expression, and imagination.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Graham

### **PH3320 Philosophy of the Arts**

This course is divided into two parts, separated by Reading Week. Part one is a philosophical investigation of the distinguishing characteristics of three particular art forms conducted with a view to their connection with religion. In part two students may choose between EITHER further lectures and precepts exploring of the role of the arts in Christianity, OR a practical group project that uses the arts to make a web-mountable presentation on a prescribed spiritual, moral, or theological theme OR an introduction to the theology and practice of iconography.

- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Graham

### **PH3370cr Moral Philosophy and Aspects of Poverty**

This course will address aspects of the responsibility of rich nations to poor, how that responsibility is effectively realized, and how it relates to Christian attitudes to poverty. This course explores philosophical aspects of aid and development in the modern world against the background of poverty. It will have three components—philosophical and moral foundations of justice and charity, the economic institutions of aid (IMF, World bank, WTO, etc.), and Christian engagement with poverty both as a problem and as an ideal.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Graham

### **PH3375cr Political Philosophy and Public Theology**

This course examines certain central concepts in political philosophy—for example, liberty, democracy, civil society, the state, power—and relates them to traditional questions about the relation of church and state, and contemporary questions about the proper place of religious beliefs in the public realm.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Graham

### **PH3401cr Race, Assimilation, and Diversity**

This course examines the topic of ethnic relations from a philosophical perspective. It will include a critical examination of the concepts of race, assimilation, multiculturalism, group rights, and affirmative action, with extensive reading and intensive discussion.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Graham

## **Christian Ethics**

### **ET1000cr Shaping Christian Life: Doctrine, Worship, Ethics**

Each aspect of a worship service will be used to discuss corresponding Christian doctrines, how these doctrines give shape to Christian identity, and how they inform Christian moral reflection and action. The course will be grounded in the Reformed tradition, while encouraging students to examine theology, worship, and ethics in light of their own denominational stance and personal commitments. Specifically, though not exclusively, offered for students with little background in the academic study of theology.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This introductory course does not fulfill the philosophy or ethics distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. Duff

### **EF/ET3212cr Ethics of the Ten Commandments**

This course explores the intersection of theology, ethics, and Christian education through an examination of the Ten Commandments and their significance for Christian life. Attention will be given to such issues as the commandments in the public realm, Sabbath-keeping, and truth-telling, as well as to theories and methods of Christian education. The course will equip students with educational frameworks and skills necessary for effective teaching of the Ten Commandments to a range of learners. Some attention will also be given to cultural presentations of the Ten Commandments through books, movies, billboards, and television.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the education and formation requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff and Mr. Mikoski

### **ET3316cr Ethics and the Problem of Evil**

Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisites: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Mr. Bowlin



### **ET3320cr Vocation, Christian Tradition, and Contemporary Life**

Exploration of the doctrine of vocation from the perspective of systematic theology and Christian ethics. We will examine the theological concepts of “call” and “vocation” through the eyes of historical figures (especially Luther, Calvin, and Barth) and a variety of contemporary figures. Contemporary issues will include vocational calling in both the church and the secular workplace, Christian use of material goods, affirmative action, family life, and Christians in the military.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff

### **ET3340cr Christian Ethics and Modern Times**

An introduction to Christian moral norms, virtues, and practices, to the social ideals that Christians confess, and to modern disputes over the substance of those ideals. How shall we love our neighbors, show hospitality to strangers, bear the burdens of sinners and enemies, and speak truth to power in these modern times? Are the ideals of neighbor-love and prophetic justice compatible with the norms of liberal democracy, with individual freedoms and equal rights, or not? Special attention will be given to Christian attitudes toward sexuality, punishment, racial and gender bias, war and nonviolence, economic inequality, and environmental decay.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Bowlin

### **ET3347cr Issues in Medical Ethics**

Drawing primarily on contemporary Christian ethicists, this course will explore issues in medical ethics such as physician-patient relationship, suffering and prayer, withdrawing and withholding life support, advance directives and funerals, and mental health and developmental disabilities. Specific attention will be given to theological reflections that can be brought to bear on these issues.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Ms. Duff



### **ET/NT3350cr The Politics of Jesus**

This course explores the intersection of New Testament scholarship with political theology by examining the political content and consequences of the New Testament witness(es) to Jesus and his proclamation of the Kingdom. Special attention will be given to recent efforts by New Testament scholars and political theologians to specify that content and track those consequences. The aim is to understand the politics of Jesus as depicted in the biblical witness and to offer that understanding as a resource for contemporary churches.

- This course fulfills the “close reading of the text” requirement.
- This course fulfills the philosophy or ethics requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Prerequisites: NT2101 and TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Bowlin and Mr. Wagner

### **ET3361cr War and Christian Conscience**

Theological reflection on the use of violent, coercive force. Special attention will be given to the historical development of Christian doctrine, the emergence of the just war tradition, the warrants for pacifism, and the differences that divide secular and theological accounts. The course will conclude by considering contemporary concerns: terrorism, torture, and irregular warfare.

- This course fulfills the general requirement for Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Bowlin

### **TH/ET3426cr Reinhold Niebuhr and Martin Luther King Jr.**

This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr’s influence on King, King’s place in American theology and ethics, the relationship of each man to the Social Gospel movement, the place of race, gender, and politics in their work, and their continuing influence on prophetic religious thought today.

- This course fulfills the requirement for a doctrine or theologian course, the general distribution requirement in theology, or the philosophy or ethic distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- 3 credits.

Fall Semester, 2012–2013; Mr. Johnson

### **ET/TH3480cr The Theology and Ethics of James Cone**

This course will examine in chronological order the major works of James Cone. In addition to examining the intersection of theology and ethics in Cone's work, we will examine issues regarding race and racism in the U.S. in part by watching the documentary series *Eyes on the Prize*.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for doctrine or theologian course.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Ms. Duff

### **ET3750cr Studies in Theology and Ethics**

This course considers the causes, contexts, and consequences of Christian social action precisely because it regards theological commitment as a species of practical wisdom, a wisdom ordered to Christian witness in the world. Focusing on select primary texts from the ancient church to the present, this course will explore the intersection of theological commitment and ethical concern. Topics include: divine authority and temporal rule, atonement and sacrifice, love and justice, tolerance and coercion, grace and agency, divine command and absolute prohibition.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Bowlin

### **ET5210cr Trajectories in Neo-Calvinism**

This course will trace the trajectory of twentieth-century neo-Calvinist social thought from its origin in the life and work of Abraham Kuyper, through the mid-century efforts of Herman Dooyeweerd, to the philosophical projects of Nicholas Wolterstorff.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- Enrollment is limited to fifteen students.
- 3 credits.

Spring Semester, 2012–2013; Mr. Bowlin

### **ET5380cr Friendship, Love, and Justice**

This course considers how Christian theologians (Augustine, Aquinas, Kierkegaard, and Barth) have borrowed and adapted secular moral discourses (Plato, Aristotle, Stoicism, Kant, and Hegel) in order to explicate certain biblical claims about God, neighbor, love, and friendship. It uses these topics and figures to explore the relation between things natural and gracious, created and recreated, secular and theological.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement.
- Prerequisite: TH2100.
- Enrollment is limited to fifteen students.
- 3 credits.

Fall Semester, 2012–2013; Mr. Bowlin

### ***Doctrinal Theology***

#### **TH2100 Systematic Theology**

A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, Trinitarian scope, and contemporary significance for Christian life and ministry.

- Required of all juniors.
- Enrollment limited to sixty-five students.
- 3 credits.

Fall Semester, 2012–2013; Mr. Hunsinger

Spring Semester, 2012–2013; Mr. McCormack

Fall Semester, 2013–2014; Mr. Taylor

Spring Semester, 2013–2014; Mr. Johnson

#### **TH3100 Toward a Theology of Church Leadership**

This course helps students develop an integrative theology and set of skills for church leadership. Issues covered include: the nature of the church and its ministry, the dynamics of communal authority, the complexities of church and family systems, cultivating Christian character, developing leadership skills in others, the church leader as spiritual director or companion, and the ethical dimensions of leadership. The course uses case studies, as well as recent literature from both the secular arena and the church.

- This course fulfills Theology Department distribution requirements.
- Enrollment limited to middlers and seniors except by permission of the instructor.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Johnson



### **TH3200cr Judaism, Christianity, and Islam**

Judaism, Christianity, and Islam strive with one another theologically, culturally, politically, and, in the Middle East, geographically. By turns, each later tradition has sought to triumph over those that came before by claiming that its revelation is definitive. At a time of acute religious and political turmoil among adherents of these traditions in Israel/Palestine, it is important that Christians understand Judaism and Islam on their own terms and the context of the political interaction among adherents of all three traditions in that region. This course will both inform students of the historical, theological, and cultural tensions and continuities among the traditions and prepare for the travel course trip to Jerusalem in January 2013.

- This course fulfills Theology Department distribution requirements.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Pass/D/Fail.
- 3 credits.

Fall Semester, 2012–2013; Ms. Charry

### **TH3201cr Judaism, Christianity, and Islam in Israel – Travel Course**

The course will take students to Tantur Ecumenical Institute outside of Jerusalem to explore Judaism, Christianity, and Islam in the context of the Middle East. Classes, trips, worship, lectures, and informal conversation will expose students to the interfaces and points of tension among these great traditions.

- This course fulfills Theology Department distribution requirements.
- Students must complete an application process.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- Enrollment is limited to twenty students.
- Pass/D/Fail.
- Prerequisite: TH3200.
- 3 credits.

January (optional) Term, 2012–2013; Ms. Charry

### **TH3210 Christian Theologies of the Jewish People**

Sleeping quietly within ecclesiology is the church's teaching on the Jewish people that generally assumes that the church has replaced the Jewish people as the Israel of God, and is quite simply now the people of God. While the classic teaching has been articulated with some nuance over the centuries, the disastrous history it spawned has disclosed the basic conviction as problematic, and alternatives are currently being formulated. This course will explore this problem first by examining classic Christian formulations of the Jewish people and then by assessing current alternatives to it from Paul of Tarsus through Paul M. van Buren's reconstruction of the doctrine in the late twentieth century.

- This course fulfills Theology Department distribution requirements.
- 3 credits

Fall Semester, 2013–2014; Ms. Charry



### **EC/TH3300 Introduction to Missional Theology**

Survey of the contemporary discussion of the church's mission, emphasizing the biblical foundation and formation of mission, the historical development of mission theology, and the ecumenical missiological debate in the twentieth century. Particular attention is given to the issues of globalization, contextualization, and the "end of Western Christendom." The implications of missional theology for both the theory and practice of ministry are considered.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Mr. Guder

### **TH3326 Classics in Reformed Spirituality**

This seminar will examine the theological dimensions of Reformed piety through the reading of classic texts. Students will be required to keep journals in which they will reflect on the ways in which Reformed theology gave rise to a distinctive understanding of the existence of Christians in this world. Among the texts to be read will be a selection from the following: John Calvin, the Heidelberg Catechism, Richard Baxter, Henry Scougal, and James S. Stewart.

- Enrollment is limited to twenty students.
- Pass/D/Fail.
- When combined with TH5560 (1 credit) this course fulfills the Theology Department distribution requirements.
- Prerequisite: TH2100.
- 2 credits.

January (optional) Term, 2012–2013; Mr. McCormack

### **EC/TH3358 Ecumenical Theologies of the Church's Mission**

Survey, beginning with the Edinburgh 1910 conference, of the twentieth-century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis.

- This course fulfills the mission, history of religions, or sociology of religion requirement.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. Guder

### **TH3365 Public Theology in an Age of Science**

An analysis of the relationship between Christian faith and contemporary culture, with a special focus on the enduring but troubled relationship between theology and the sciences. This course will focus on an interdisciplinary approach to the dialogue between science and theology, and will explore the challenging work of contemporary cognitive psychologists, geneticists, evolutionary biologists, and cognitive scientists of religion. The impact of these challenges on our views of the evolution of religion, on the cognitive and emotional aspects of religion, and on the kind of knowledge we claim for theology, has rendered much of the traditional way of relating theology to science problematical and is now challenging us to think anew about our notions of God, transcendence, faith, providence, and good/evil.

- This course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Mr. van Huyssteen

### **NT/TH3368 Paul and Karl**

An examination of Karl Barth's monumental *Epistle to the Romans* in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel.

- This course fulfills the "close reading of the text" requirement.
- This course fulfills Theology Department distribution requirements, but it does not fulfill the doctrine or theologian course requirement.
- Prerequisites: NT2101 and TH2100.
- 3 credits.

Fall Semester, 2012–2013; Ms. Gaventa and Mr. McCormack

### **TH3370 The Youngest Cappadocian: Gregory of Nyssa**

This course examines the theological contributions of Gregory of Nyssa, Gregory of Nazianzus, Basil of Caesarea, and Macrina in the fourth century, which may be the most creative in Christian history. We will examine both doctrinal and spiritual works as there was no distinction between these two genres at that time.

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Fall Semester, 2013–2014; Ms. Charry

### **TH3380 Classics of Christian Theology**

Examination of classical theological texts from within the broad Christian tradition. Roman Catholic and Protestant theologians predominate, but patristic theologians important to Eastern Orthodoxy are included as well. Each unit will involve the close reading of one or more major texts, with special attention to method, form, and content. Material about the life and times of theologians will be included in each case. To be considered are such theologians as

- Irenaeus, Athanasius, Cyril, Augustine, Aquinas, Luther, Bunyan, and Edwards.
- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2013–2014; Mr. Hunsinger

### **TH3390cr Empire and Capital—Theological Considerations**

Analyzing theories of how imperial power, historically and in the present, intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the Kingdom of God, transcendence, creation, and the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention will be given to United States nationalism and the use of military force in their complex interplay with factors of class, race, gender, and sexuality.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Taylor

TH3400 and TH5400 level courses fulfill the requirement for a doctrine or theologian course.

### **TH3415 Doctrine of God**

This course is a study of the mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; and the inseparability of knowledge of God and knowledge of ourselves.

- This course fulfills the requirement for a doctrine or theologian course or this course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. McCormack

### **TH3417 The Doctrine of Election**

This course is a biblical, historical, and theological investigation of one of the principle doctrines in Reformed theology. Figures to be treated include: Augustine, Thomas, Zwingli, Calvin, and Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Mr. McCormack



### **TH3418 The Atonement in Christian Tradition**

A historical survey of leading theories of the atonement, from the early church through the mid-twentieth century. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. McCormack

### **TH3419 Holy Spirit in the Reformed Tradition**

The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; Trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juergen Moltmann.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Hunsinger

### **TH3423 Sacraments and Sacramental Rites**

A theological analysis of sacraments and sacramental rites both as classically understood across Christian history, beginning with scripture, among various traditions East and West, and as currently received, reinterpreted, and freshly developed by the liturgical renewal movement and feminism of the late twentieth century, with special attention to materials from the PCUSA.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Ms. Charry

### **TH3425 Theology of the Lord's Supper**

An effort at an ecumenical reformulation of existing traditions. After an intensive examination of Aquinas, Luther, and Calvin, contemporary representatives of the Roman Catholic, Lutheran, and Reformed traditions will be discussed. Special attention will be given to the historically divisive questions of the real presence of Christ and the eucharistic sacrifice.

- This course fulfills the requirement for a doctrine or theologian course *or* fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Hunsinger



### **TH3427 The Theology of Karl Barth**

This course will provide an introduction to the theology of Karl Barth by examining selected portions of his *Church Dogmatics*. Topics to be considered may include knowledge of God, the reality of God, the Trinity, creation, human sin, Christology, the church, and the Christian life. The context, development, coherence, and continuing significance of Barth's thought will be examined. The goals of the course are to explore both the contributions and the limitations of Barth's theology and to determine what resources it offers for the tasks of Christian theology and the ministry of the church today.

- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Hunsinger

### **TH/ET3426cr Reinhold Niebuhr and Martin Luther King Jr.**

This course is a critical analysis of two of the most influential American Christian voices in the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, and their methodological importance for ethical thought and practice in our day. Topics to be explored include Niebuhr's influence on King; King's place in American theology and ethics; the relationship of each man to the Social Gospel movement; the place of race, gender, and politics in their work; and their continuing influence on prophetic religious thought today.

- This course fulfills the requirement for a doctrine or theologian course, the general distribution requirement in theology, or the philosophy or ethic distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- 3 credits.

Fall Semester, 2012–2013; Mr. Johnson

### **TH3436 The Theology of Friedrich Schleiermacher**

A study of the thought of the so-called "father of modern theology" through close consideration of the leading themes of his magnum opus, *The Christian Faith*. Attention will also be given to the *Speeches on Religion* and the *Celebration of Christmas* (among other writings).

- This course fulfills the requirement for a doctrine or theologian course or fulfils the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. McCormack

### **TH3442 The Theological Formation of the Missional Congregation in Karl Barth**

Toward the development of a missional theology, working from the assumption that the church is missional by its very nature and the particular congregation is the primary and basic unit of missional ministry. Resources include sections of volume IV of Barth's *Church Dogmatics*, in interaction with recent ecclesiological work under the aegis of the Gospel and Culture discussion.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisites: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Mr. Guder

### **TH3444 The Liberation Theology of Gustavo Gutiérrez**

A critical examination of the doctrinal structure of Gutiérrez's theology of liberation. Special attention will also be given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Taylor

### **TH3451 Modern Christology**

The course explores various ways in which Christ and salvation have been defined in modern theology. Special attention is devoted to Kant, Schleiermacher, and Barth. A new typology is explained to understand differing views of how Christ is related to his saving work. Special attention is devoted to the question of Christ's atoning sacrifice.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2013–2014; Mr. Hunsinger

### **TH3455 The Uniqueness of Christ and the Theology of Religions**

Who is Jesus Christ for us today? Today we ask this question more aware than ever of our religiously plural world. What is the difference Jesus Christ still makes in such a world? What role does the diversity of religious expression play in the church's understanding of Jesus Christ and salvation? How do other religious traditions view the reality of Jesus Christ? How should Christians view other religious traditions? What is the relationship of Jesus Christ to debates about the spiritual life and the nature of religion? The approach of the course is both analytical and comparative.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- 3 credits

Spring Semester, 2012–2013; Mr. Johnson

### **TH3462cr Toward a Theology of Creation and Environmental Responsibility**

This course develops a theology of creation in response to the urgency of the ecological crisis. Seeking to properly understand the relationship of God, humanity, and the world, it considers such issues as: stewardship of the earth, debates over climate change and sustainability, and the interplay of environmental and social justice. It seeks to understand these issues through the lens of major themes in Christian theology (e.g. the water crisis and baptismal life, the food crisis in the light of the Lord's Supper, etc.). The goal is to cultivate a sense of environmental responsibility and to explore how to live more fully into the conviction that "the earth is the LORD's and all that is in it." (Psalm 24:1)

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- 3 credits.

Fall Semester, 2012–2013; Mr. Johnson

### **TH3464 Created in the Image of God**

The complex historical development of the doctrine of the *imago Dei* in Christian theology, and its relationship to contemporary scientific research on human uniqueness, personhood, and the emergence of consciousness. Crucial questions will be addressed, such as How does theology respond to direct scientific challenges to revise its notion of the *imago Dei*? and How can theology protect the deepest intentions of the image of God and also accommodate our close ties to the animal world?

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. van Huyssteen

### **TH3466cr Feminist and Womanist Theology**

Examination of doctrines (e.g. God, Christ, Holy Spirit) from feminist and womanist perspectives. The course will use theological and literary texts to examine theology in relation to the American religious history of women's movements in diverse communities. Special attention will be given to issues of slavery and women's empowerment, constructions of gender, sexuality, and body-image, and re-imagining belief in historical and cultural contexts.

- This course fulfills the Christian responsibility in the public realm requirement.
- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Fall Semester, 2012–2013; Ms. Pierce and Mr. Taylor



### **EC/TH3473 Missional/Ecumenical Theology of Lesslie Newbigin**

An intensive study of the life and ministry of Lesslie Newbigin, with particular focus on his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West.

- This course fulfills Theology Department distribution requirements.
- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder

### **TH3475 The Theology of Paul Tillich**

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations.

- This course fulfills the requirement for a doctrine or theologian course or fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Taylor

### **ET/TH3480cr The Theology and Ethics of James Cone**

This course will examine in chronological order the major works of James Cone. In addition to examining the intersection of theology and ethics in Cone's work, issues regarding race and racism in the U.S. will be examined in part by watching the documentary series *Eyes on the Prize*.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the philosophy or ethics distribution requirement, or fulfills the requirement for doctrine or theologian course.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Ms. Duff

### **TH3512 Charles Darwin and Theology**

This course will explore the prominent place of the theory of evolution in current theology and science debates, and will focus on the special challenge of neo-Darwinism to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. A special focus will be the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: How has the evolution of the human mind shaped our abilities to have knowledge of the world, and knowledge of God, faith, and religious experience?

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Fall Semester, 2012–2013; Mr. van Huyssteen



### **TH3559 Theological Aspects of the Gospel and Culture Discussion**

An examination of recent studies and statements dealing with the interaction of gospel and culture, with an emphasis on the theological assumptions and implications of the various approaches offered. Particular attention is given to the operative understandings of the gospel, the definition of the church's mission, the approach to culture both theoretically and practically, and the challenges of religious pluralism.

- This course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Guder

### **TH3583cr Critical Race Theory as Theological Challenge**

A study of new theories of racism and white supremacy as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Taylor

### **TH3660cr Incarnation and Incarcerated Bodies**

Examination of the political dimensions of Christology, as they illumine issues in contemporary mass incarceration. Special focus on the "becoming human" of the divine logos in relation to the human suffering of long sentences, isolation and abandonment, rape, torture, and despair—and sometimes resistance and hope in—U.S. prisons and detention centers. Readings will draw from diverse prison writings on Jesus, as well as from the prison-related Christological reflections of Barth, Bonhoeffer, Moltmann, Ellacuria, Sobrino, and other theologians. Not only recommended for chaplains in prison ministries, but also for those seeking critical analysis of Christian faith in relation to the "1 in 100" U.S. residents now behind bars.

- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Taylor

## **EC/TH5300 and EC/TH5301 Missional Initiative in Post-Christendom Europe — Travel Course (subject to budget approval)**

During site visits in Britain, Amsterdam, and Berlin/Griefswald, this traveling seminar will investigate current initiatives to address the challenge of the secularized European mission field. Both the theological approach and the practical strategies of these initiatives will be explored. Particular emphasis will be placed upon the role of innovative congregations in these initiatives as well as the translatability of the theological and practical learnings to the North American context.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Students are required to take the 1 credit offering in the Fall Semester.
- 1 credit in the Fall Semester; 2 credits in January.

Fall Semester and January Optional Term, 2013–2014; Mr. Guder

## **TH5318 Roots of Theological Anthropology**

Current debates in evolutionary biology, primatology, and paleoanthropology are dominated by arguments that claim that the origins of human spirituality, morality, and cognition directly relate to the evolution of human sexuality and primordial language. This places the roots of human consciousness on a direct continuum with proto-moral and ritual behavior in social animals, thus raising the question of whether religious awareness and moral decision-making have been selected for in the course of evolution. This course takes an interdisciplinary approach to these questions and will evaluate theologically what it means to be human, what it means to talk about the evolution of religion, and how theological anthropology is enriched when it takes seriously the evolution of human sexuality and our moral, aesthetic, and religious dispositions.

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Fall Semester, 2013–2014; Mr. van Huyssteen

## **EC/TH5350 Missional Theology and Practice**

This course interprets missional theology in terms of the practices and disciplines of concrete congregations. Pastors from diverse missional settings serve with the professor as the teaching team. The theological issues are expounded in interaction with actual challenges emerging from congregational life. The readings focus on missional theology, and the student's written work emphasizes the integration of missional ecclesiology and pastoral theology.

- This course fulfills the mission, ecumenics, history of religions, or sociology of religion distribution requirement.
- This course fulfills the Theology Department distribution requirements.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2013–2014; Mr. Guder

TH3400 and TH5400 level courses fulfill the requirement for a doctrine or theologian course.

### **TH5415 Holy Scripture and Modern Criticism**

The course will address the question of how to think about the authority of holy scripture in light of modern biblical criticism. How might modern criticism enhance our understanding of biblical authority, and how might biblical authority embrace modern criticism responsibly while also transcending it? Authors to be considered include D.F. Strauss, Gerhard Von Rad, Rudolf Bultmann, Raymond E. Brown, Gerhard Ebeling, and Karl Barth.

- This course fulfills the requirement for a doctrine or theologian course or fulfills the general distribution requirement in theology.
- Prerequisite: TH2100.
- 3 credits.

Spring Semester, 2012–2013; Mr. Hunsinger

### **TH5560 Anselm and Barth**

Reading and discussion of Anselm's "Proslogion" and Karl Barth's "Fides quaerens intellectum."

- When combined with TH3326 (2 credit course) this course fulfills the general distribution requirement in theology.
- Pass/D/Fail only.
- Enrollment is limited to twenty students.
- Prerequisite: TH2100.
- 1 credit.

Spring Semester, 2012–2013; Mr. McCormack

### **TH5650 Theology and Neuroscience**

In its focus on the human mind and the complex issue of consciousness, contemporary neuroscience is raising serious questions about the role of the human brain in religious experience and our knowledge of God. Some forms of "neurotheology" argue that the human brain is "wired for God" and challenge traditional theology to consider seriously the significance of the evolution of religious belief and behavior, the adaptive value of religion, and thus the cognitive and evolutionary roots of religious faith. Neuroscience also challenges us to cross-cultural assessments of shamanism as a biogenetic foundation for "first religions," and for rethinking the psychological role of emotions in religious experience. Most significantly, neuroscience challenges theologians to rethink what religious faith is about, and the interdisciplinary effect of this conversation on notions of revelation and the way we construct doctrines in Christian theology.

- This course fulfills Theology Department distribution requirements.
- 3 credits.

Spring Semester, 2012–2013; Mr. van Huyssteen



## Ph.D. Seminars — Theology and Ethics

### **PH9040 Hume and Nietzsche: Christianity's Philosophical Critics**

In the history of philosophy, two figures stand out as the most challenging critics of the Christian religion, David Hume (1711–1776) and Friedrich Nietzsche (1844–1900). Both present serious challenges to Christian faith that call for a response, but are not easily answered. The purpose of this course is to enable students both to understand fully the nature and the force of these challenges and to be able to formulate cogent responses. 3 credits.

Spring Semester, 2013–2014

### **ET9010 Aquinas on Law and the Virtues**

This seminar will consider the account of law and the virtues—acquired and infused, natural and theological—that Aquinas develops in the *secunda pars* of the *Summa Theologiae*. Special attention will be given to the theological substance of that account, to its philosophical warrants, to the options he refused, and to contemporary exegetical disputes. 3 credits.

Spring Semester, 2013–2014; Mr. Bowlin

Spring Semester, 2013–2014; Mr. Graham

### **ET9030 Dietrich Bonhoeffer's Theology and Ethics**

This seminar will examine the major works of Dietrich Bonhoeffer: *Santum Communio*, *Act and Being*, *Discipleship*, *Ethics*, and *Letters and Papers from Prison*. Attention will also be given to Bonhoeffer scholars such as Eberhard Bethge, Clifford Green, Ernst Feil, and Charles Marsh. Of particular interest will be the intersection of Bonhoeffer's theology and ethics and its significance for his time and our own. 3 credits.

Spring Semester, 2012–2013; Ms. Duff

### **TH9011 Methods in Religious and Theological Studies**

The seminar surveys and provides critical analysis of contemporary theological methods, as informed not only by classical norms, but also by perspectives from theories of religion and from the recent theoretical contributions of postmodernism, hermeneutical phenomenology, sociology of knowledge, post-liberalism, feminist theory, cultural studies, post-colonialism, political and liberation thought. 3 credits.

Fall Semester, 2012–2013; Mr. Taylor

### **TH9026 Reading in Augustine of Hippo**

This advanced seminar will be an in-depth reading of selected works of Augustine of Hippo and appropriate scholarship on them to be determined in consultation with students. Students with particular interests should convey them to the instructor at their earliest convenience.

- Enrollment is open to Ph.D. candidates in Theology; M.Div. and Th.M. students may enroll with permission of the instructor.
- This course does not fulfill Theology Department distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Ms. Charry



### **TH9035 The Theology of Calvin**

Topic of the seminar: Calvin's *Institutes* with reference to his biblical commentaries. 3 credits.

Fall Semester, 2012–2013; Mr. Hunsinger

### **TH9056 Theology and the Challenge of Interdisciplinary Reflection**

Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. 3 credits.

Fall Semester, 2013–2014; Mr. van Huyssteen

### **TH9060 Readings in Hans Urs von Balthasar's Theo-drama**

The topic of the seminar will be the doctrines of God, Trinity, and Christology in the theology of von Balthasar. Some comparison with other, post-Barthian developments—especially in Catholic theology—will be undertaken (e.g. Rahner, Kaspar, Schoonenberg, et. al.) 3 credits.

Fall Semester 2013–2014; Mr. McCormack

### **TH9086 Theology, Hermeneutics, and the Religions**

Readings in hermeneutics, religion, and the religions. Both comparative and theoretical approaches will be considered. The seminar is designed to enable students to prepare for comprehensive examinations in both the Theology Department and the Religion and Society Program. 3 credits.

Spring Semester, 2012–2013; Mr. Johnson

### **TH9090 Seminar in Missional and Ecumenical Theology: The Missional and Ecumenical Legacy of John Mackay**

In view of the publication of the biography of John Mackay by John Metzger, the seminar will explore the ongoing significance of Mackay's missiological and ecumenical publications in the light of the various contexts within which he worked. 3 credits.

Fall Semester, 2013–2014; Mr. Guder

## **Departmental Faculty**

**John R. Bowlin**, Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life. M.Div., Union Theological Seminary in New York; M.A., Ph.D., Princeton University. His areas of specialization are Christian moral thought, moral philosophy, medieval religious thought, social ethics and criticism, and modern religious thought. (Presbyterian)

**Ellen Tabitha Charry**, Margaret W. Harmon Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

**Nancy Janine Duff**, Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Presbyterian Seminary; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

**Lawrence Gordon Graham**, Henry Luce III Professor of Philosophy and the Arts. M.A. Hons., University of St. Andrews; M.A., Ph.D., University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

**Darrell Likens Guder**, Henry Winters Luce Professor of the Theology of Mission and Ecumenics. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the West, and the continuing formation of ecumenical theology. (Presbyterian)

**George Hunsinger**, Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

**William Stacy Johnson**, Arthur M. Adams Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Presbyterian Seminary; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

**Bruce Lindley McCormack**, Charles Hodge Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

**Mark Lewis Taylor**, Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Presbyterian Seminary; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

**J. Wentzel van Huyssteen**, James I. McCord Professor of Theology and Science. B.A., Hons. B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, the Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)



**Lawrence Gordon Graham**

Henry Luce III Professor of Philosophy and the Arts



## Practical Theology

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Professors: Kenda Creasy Dean\*\*, Robert C. Dykstra\*, Deborah van Deusen Hunsinger, James F. Kay, Cleophus J. LaRue Jr. (chair), Richard R. Osmer + Associate Professors: Sally A. Brown\*, Nancy Lammers Gross, Gordon S. Mikoski Assistant Professors: Michael A. Brothers, Bo Karen Lee, Martin T. Tel

\* On leave fall semester

\*\* On leave spring semester

+ On leave both semesters

### *Education and Formation*

#### **EF1107 Practicum in Children's Ministry**

This course is open to students whose field education involves children's ministry, and to all M.A. students. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry.

- This practicum does not fulfill any department distribution requirements.
- Yearlong course.
- 1 credit for the year.

Fall and Spring Semesters, 2012–2013; Ms. Alison Young

Fall and Spring Semesters, 2013–2014; Staff

#### **EF1109 Youth Ministry Practicum for Field Education**

This course is open to students in the dual-degree program in youth ministry and to those whose field education involves youth ministry. Students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experiences in pastoral ministry.

- Yearlong course.
- This practicum does not fulfill any department distribution requirements.
- Pass/D/Fail only.
- 1 credit for the year.

Fall and Spring Semesters, 2012–2013; Ms. Rounds

Fall and Spring Semesters, 2013–2014; Ms. Rounds

### **EF1200 Introduction to Christian Education and Formation**

This course provides an introduction to the ministry of Christian education and formation in congregations. Course participants will consider the pedagogical dimensions of Word, baptism, and Eucharist in relation to both the formation of Christian identity and constructive engagement in pluralistic and rapidly changing contexts.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Mikoski

### **EF1500 Introduction to Spirituality and Missional Formation**

This course explores the potential contribution of traditions of Christian spirituality to missional formation in contemporary congregations. Special attention is given to the upbuilding of congregations in prayer and biblical formation and their sending in evangelism and social action.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Lee and Mr. Osmer

### **EF2352 Theological Foundations for Youth Ministry**

Explores the theological foundations of ministry with young people, ranging from those in early to those in late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church.

- Required for M.A. students emphasizing youth ministry (no prerequisite).
- There is a mandatory class retreat.
- Enrollment is limited to forty-two students.
- Priority given to M.A., dual, and senior students.
- 3 credits.

Fall Semester, 2012–2013; Ms. Dean

### **EF/ET3212cr Ethics of the Ten Commandments**

This course explores the intersection of theology, ethics, and Christian education through an examination of the Ten Commandments and their significance for Christian life. Attention will be given to such issues as the commandments in the public realm, Sabbath-keeping, and truth-telling, as well as to theories and methods of Christian education. The course will equip students with educational frameworks and skills necessary for effective teaching of the Ten Commandments to a range of learners. Some attention will also be given to cultural presentations of the Ten Commandments through books, movies, billboards, and television.

- This course fulfills the philosophy or ethics distribution requirement.
- This course fulfills the general requirement for a course on Christian responsibility in the public realm.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Duff and Mr. Mikoski

### **EF3215 Educational Psychology**

This course will examine major theoretical perspectives, themes, and issues pertaining to the psychology of learning in practical theological perspective. Special attention will be given to traditional developmental psychologies as well as to recent developments in the learning sciences.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Mikoski

### **EF3310cr Christian Humanism in Theology, Philosophy, and Education**

This course examines the liberal arts tradition in Greco-Roman culture, the Renaissance, and the modern period. Drawing on the theological appropriation of this tradition by theologians like Augustine and Calvin, it explores the potential of Christian humanism for theology and education today.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Mikoski and Mr. Osmer

### **EF3366 Curriculum and the Methods of Teaching**

The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Mikoski



### **EF3456 Dialogical/Imaginative Prayer in the Ignatian Tradition**

This course explores the rich Ignatian tradition of *lectio divina*, by focusing on “colloquy” (dialogical prayer) and imaginative prayer (picturing oneself within the Gospel narratives). It will begin with understanding Ignatius’s own teaching on these two prayer forms, in particular, and then look toward contemporary appropriations of Ignatius’s *Spiritual Exercises*. Enrollment is limited to twenty-five students.

- This course fulfills the education and formation requirement.
- Pass/D/Fail.
- 3 credits.

Spring Semester, 2012–2013; Ms. Lee

### **EF3473 Readings in Evangelism and Mission**

Explores in depth the writings of one theologian on the areas of evangelism and mission. This year the theologian will be Lesslie Newbigin.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Mr. Osmer

### **EF3558 Practicing the Presence of God: Spirituality and Prayer in the Christian Tradition**

This course explores a wide variety of prayerful practices, and the way in which saints of old “practiced the presence of God” (e.g., Brother Lawrence). It draws from resources in classical Christian texts, as well as insights from contemporary movements of prayer. It also examines the interplay between contemplation and action, spiritual disciplines and social outreach. The course invites students into prayerful expressions of their own, through theologically reflective prayer practica, and a soul-friendship practicum.

- Enrollment limited to eighteen students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2012–2013; Ms. Lee

### **EF3560 Contemplative Listening: An Introduction to the Art of Spiritual Direction**

This course introduces students to the basic principles of spiritual direction and contemplative listening (both in personal prayer and communal conversations). It explores the rich history of the tradition of spiritual direction and makes connections between the wisdom of that ancient path and today’s practices in the church. It also nurtures attentive, careful listening in students as they seek to integrate theory and life.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Lee

### **EF4334 Pastoral Formation through Fiction and Memoir**

This course explores the formation, vocation, and cultural location of the pastor through the medium of story. Students will explore fiction and memoirs that provide a glimpse into the ways in which clergy have been understood by their society and culture, or ways in which they have understood themselves, over time and in different contexts, providing “case studies” for understanding the formation of pastoral identity and vocation, seasons of the pastoral life and career, expectations and perceptions of clergy, as well as the joys, challenges, and possibilities of pastoral ministry.

- This course does not fulfill area or Practical Department distribution requirements.
- Enrollment is limited to twenty students.
- 3 credits.

Fall Semester, 2013–2014; Staff

### **EF4335 Using the Arts in Christian Formation**

Truth, goodness, and beauty are the three traditional divisions within philosophy. This course will attend to the aesthetic dimensions of Christian formation, especially in the educational practices of congregations. Readings will explore the connection between aesthetics, Christian education, and spirituality. In order to create opportunities for discernment and spiritual reflection, students will take part in artistic practices and field trips to local artistic events.

- This course does not fulfill area or Practical Department distribution requirements.
- Enrollment is limited to twenty students.
- 3 credits.

Fall Semester, 2012–2013; Ms. Katherine Douglass

### **EF4800 Sabbath and Youth Ministry: Theology and Practice**

With an eye toward ministry on behalf of young people in the context of contemporary culture, this course will examine the interrelation of Christian formation, theology, and practice, using Sabbath theology and practice as a case study. The course will operate under the following three assumptions: first, the culturally situated nature of all practice; second, the inseparability of theology and practice; third, the tremendous potential for faith formation coinciding with theological reflection and Christian practice. Students will read, reflect, and write on prominent theologians’ writings on Sabbath (Barth, Moltmann, Calvin, etc.), as well as biblical texts relevant to Sabbath. Students will also covenant to practicing Sabbath in some form throughout the semester. As students think theologically about Sabbath in the context of ongoing practice, they will have the opportunity to formulate their own provisional understandings of the relationship between Christian theology, practice, and formation.

- Enrollment is limited to twenty students.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2013–2014; Staff

### **EF5312 Philosophy of Education**

What is the purpose of education? What should be taught? What methods should be used? What are the roles of the teacher and the learner? These foundational questions will be explored by means of a close reading of education-related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and selected contemporary contributors to the philosophy of education. This course will be valuable for both future pastors and church educators who desire to think deeply, systematically, and historically about their role as leaders in the teaching ministry of congregations. It will also provide useful preparation for those with a teaching vocation in higher education.

- The course will serve as an integration course for those completing their M.A. degree requirements.
- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Mr. Mikoski

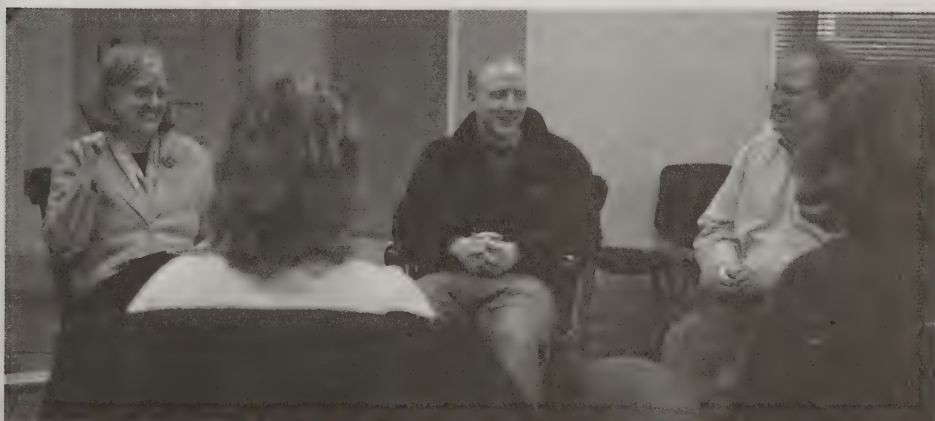
### **EF5554 Rhythms of Prayer in the Christian Tradition**

Students will read deeply from classical texts on prayer and will reflect prayerfully on themes that emerge from those texts as they pertain to their own lives. While students will be introduced to a variety of prayer traditions in the history of the church, the Benedictine rhythms of prayer will serve as primary exemplar. The class will also include a weekend prayer retreat (on-site at a Benedictine retreat center), where students will be able to engage in daily rhythms of prayer, reading, and worship. After the conclusion of that retreat, students will continue to reflect on both text and practice and will interpret the semester's learning in light of future steps for personal growth and ministry.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- 3 credits.
- Enrollment is limited to eighteen students.

Spring Semester, 2013–2014; Ms. Lee

**Professor Deborah van Deusen Hunsinger (left) leads a class discussion.**





### **EF/TH5557 The Face of the Other**

What does it mean to confront the “face of the other?” Dostoevsky’s character Ivan Karamazov complains, despite his alleged “love of humanity,” that it is impossible to love one’s neighbors, for they have “smelly, ugly faces.” Theologians have argued, however, that it is in the practice of embracing the other that one’s *imago Dei* is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for service and life-in-community will also be explored. Field education experiences will be incorporated into class discussion.

- This course fulfills the education and formation requirement or the Practical Theology elective distribution requirement.
- This course does not fulfill the Theology Department distribution requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. Lee

Fall Semester, 2013–2014; Ms. Lee

### **EF5800 Leading Change through Discipleship Formation**

Capstone course for dual and M.A. degree students, which will focus on discipleship as an agent of ecclesial and cultural change. Emphasis is placed on integrating students’ curricular experience at Princeton Seminary with discipleship ministries. Issues of current importance in congregational ministries and discipleship will be discussed (e.g., ordination, ethics, congregational spiritual formation, etc.). Participation in two educational immersion experiences during the semester is required (one of which is the Forum on Youth Ministry in April).

- Limited to dual-degree students in their third or fourth year and to M.A. students in their final semester.
- Th.M. students may enroll with permission of the instructor.
- 3 credits.

Spring Semester, 2013–2014, Ms. Dean

### **Pastoral Care and Specialized Ministries**

#### **PC4110 Summer Clinical Pastoral Education**

Supervised clinical pastoral education (full time) in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required.

- Limited to Th.M. candidates, seniors, and middlers.
- This course does not fulfill Practical Theology Department distribution requirements.
- 3 credits and 1 ACPE unit.

Summer, 2012; Staff and Supervisors

Summer, 2013; Staff and Supervisors

### **PC4111 Yearlong Clinical Pastoral Education**

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one-semester course in pastoral care during the year.

- Limited to Th.M. candidates, M.Div. seniors, and middlers.
- This course does not fulfill Practical Theology Department distribution requirements.
- 3 credits and 1 ACPE unit awarded only at the end of the second semester.

Fall Semester and Spring Semester, 2012–2013; Ms. Davis and Chaplain Supervisors

Fall Semester and Spring Semester, 2013–2014; Ms. Davis and Chaplain Supervisors

### **PC5202 Theory and Practice of Pastoral Care**

Focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence, and pastoral care to families.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Hunsinger

### **PC5204 Minister as Counselor**

This course is based on the assumption that ministers are expected to give counsel in a variety of situations and contexts. These include, but are not limited to, counseling individuals who are experiencing personal distress. The first half of the course focuses on the "how-to's" of giving counsel (creating an active listening environment, constructing a conversation, thinking systemically, interpreting stories, and managing boundaries). The second half expands on this "how-to" focus by exploring various other topics and themes relevant to pastoral counseling, including reframing methods, biblical forms in relation to grief, premarital, and marital counseling, caring through the funeral, the pastoral as an agent of hope and other pastoral images.

- This course fulfills the pastoral care requirement or Practical Theology elective requirement.
- Enrollment is limited to twenty-five students.
- 3 credits.

Fall Semester, 2012–2013; Mr. Capps

### **PC5248 Family Stories and Ministry**

This course explores family loss and major tragedies (abandonment, rape, incest, accidental death, suicide, alcoholism, mental illness, homicide, adoption, sexual identity disclosure, extra-marital affair, non-ID MSM, racial identity conflict, and physical disability) as interpreted by a family member through personal (autobiographical) account. The course will engage in issues related to the experiences of the suffering endured by the author and other family members, their efforts in alleviating such suffering, the role of religious convictions in their coping with the suffering, and implications for pastoral care of families in pain. In addition, such experiences of the suffering will be reflected in light of family systems theory.

- This course fulfills the pastoral care requirement or Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2012–2013; Ms. Pak Son

### **PC5250 Marriage and Family in the Christian Community**

This course is a study of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to couples and families in the contemporary world.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-four students.
- 3 credits.

Spring Semester, 2012–2013; Ms. Hunsinger

### **PC5261 Pastoral Care with Older Adults**

This course focuses on the later decades of the human life cycle. Topics covered include life process metaphors (journey, seasons and eras, chapters, etc.) with particular attention given to Erik H. Erikson's life cycle model; the aging process and the creativity of older adults; societal attitudes toward older adults and the issue of ageism; the downside of older adulthood (i.e., depression, dementia, disabilities, and death); relating to and connecting with older adults and their families; and hope and humor as resources in older adulthood.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.
- Enrollment is limited to twenty-five students.

Spring Semester, 2013–2014; Mr. Capps



### **PC5266 Pastoral Care of Men**

This course examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis is on struggles that men face in work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas that male ministers face today. This course explores images of masculinity in the biblical witness and in contemporary culture.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dykstra

### **PC5280 Pastoral Counseling: Specialized Ministry**

This course is designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological theories and approaches to counseling, and to the development of clinical skills.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2013–2014; Ms. Hunsinger

### **PC5285 Pastor as Person**

Examines aspects of the self-experience of ministers and the formation of pastoral identity, integrity, and leadership. The development of essential communication skills in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family) is emphasized throughout, toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. Dykstra

Spring Semester, 2013–2014; Mr. Dykstra

### **PC5320 Prayer and Pastoral Care**

This course will focus on prayer as a practice of Christian discipleship and spiritual care and on how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as to practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession, praise, and thanksgiving, will be studied.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-four students.
- 3 credits.

Fall Semester, 2012–2013; Ms. Hunsinger

### **PC5461 Pastoral Care and the Life Cycle**

This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of childhood, adolescence, young adulthood, adulthood, and old age, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levinson's life structure model, considering its emphasis on adult developmental issues, especially professional formation.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to twenty-five students.
- 3 credits.

Spring Semester, 2012–2013; Mr. Capps

### **PC5472 The Minister and Mental Illness**

This course centers on selected mental or emotional illnesses, including mood disorders (especially depression), anxiety disorders, psychotic disorders (especially schizophrenia), somatoform (psychosomatic) disorders, personality disorders, and dementia (Alzheimer's type). Clinical diagnoses are supplemented with autobiographical accounts of mental illness by the afflicted and family members. Attention is given to the minister's role as a member of the health team and to ways in which ministers can provide pastoral care to relatives and friends of the mentally ill. Consideration is also given to ministers' vulnerability to mental or emotional illnesses (e.g., depression) and to the contention that they are especially susceptible to narcissistic personality disorder.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.
- Enrollment is limited to twenty-five students.

Fall Semester, 2013–2014; Mr. Capps

### **PC5475 Confession and Forgiveness in Pastoral Perspective**

Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as a confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness will be included. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Mr. Dykstra

### **PC5480 Compassionate Communication: A Spiritual Practice**

Based on Marshall Rosenberg's model of nonviolent communication (NVC), this course will focus on basic skills and theological reflection related to developing compassionate communication in the church: listening with empathy, speaking honestly, mediating conflict, responding to criticism, working through congregational impasses, and building teamwork for common tasks. Experientially based, the course includes role playing, journaling, small group work, and structured exercises.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- Enrollment is limited to thirty-two students.
- Pass/D/Fail only.
- 3 credits.

Spring Semester, 2012–2013; Ms. Hunsinger

### **PC5490 Conflict Transformation: Vital Leadership Practice**

This course will explore basic concepts and recent developments in conflict transformation. Through case studies, role playing, and practical skill development, students will have opportunities to connect the theory and practice of restorative processes as they learn vital leadership skills for communities in conflict.

- This course fulfills the pastoral care requirement or the Practical Theology elective requirement.
- 3 credits.

Fall Semester, 2013–2014; Ms. Hunsinger

### **Speech Communication in Ministry**

#### **SC1100 Spring Play Seminar**

Textual analysis of the play to be produced by the speech area of the Practical Theology Department in the subsequent spring semester. The issues raised by the playwright, explicitly and implicitly, the linguistic concerns, and the theological world of the play will be explored. Textual survey and analysis will range from the meaning of a single word to the atmosphere of the whole work. The class will attempt to develop a consensual twenty-first-century interpretation of the text. Ideas as to how the thematic content of the text can be realized in production will be explored. The course will culminate in a written reflection or the presentation of a speech or scene from the play. This course is not a prerequisite for audition for the speech production of the play in the spring, nor is it limited to those planning to be in the speech production.

- This course fulfills the Practical Theology elective distribution requirement.
- Enrollment is limited to twelve students.
- 1 credit.
- Play for 2013: Shakespeare's *A Midsummer Night's Dream*.

January (optional) Term, 2012–2013; Mr. Lanchester

January (optional) Term, 2013–2014; Mr. Lanchester



### **SC2101 Speech Communication in Ministry**

Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Course will focus on helping students to develop technical, theoretical, and theological evaluation skills. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor.

- Required of all junior M.Div. and M.A. candidates.
- Students are expected to remain in the same section both semesters for SC2101 and SC2102.
- Each section is limited to eight students.
- 1 credit.

Fall Semester, 2012–2013; Speech Staff

Fall Semester, 2013–2014; Speech Staff

### **SC2102 Speech Communication in Ministry II**

Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC2101.

- Required of all junior M.Div. candidates.
- Prerequisite: SC2101.
- Each section is limited to eight students.
- 1 credit.

Spring Semester, 2012–2013; Speech Staff

Spring Semester, 2013–2014; Speech Staff

### **SC3340 Practical Theology as Drama**

Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama.

- This course fulfills the Practical Theology elective requirement.
- Admission to course by audition.
- Variable credit, 3, 2, or 1 credit.
- Play for 2013: Shakespeare's *A Midsummer Night's Dream*

Spring Semester, 2012–2013; Mr. Lanchester

Spring Semester, 2013–2014; Mr. Lanchester

### **SC/WR3390 Word and Act: Service for the Lord's Day**

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: SC2102.
- Each section is limited to eight students.
- 1 credit.

Fall Semester, 2012–2013; Mr. Brothers

### **SC/WR3391 Word and Act: Sacraments, Funerals, Weddings**

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique.

- This course fulfills the Practical Theology elective requirement.
- Each section is limited to eight students.
- Prerequisite: SC2102.
- 1 credit.

Spring Semester, 2012–2013; Mr. Brothers, Ms. Gross, and Mr. Patrick Johnson

### **SC/PR3460 Preaching the Sermon**

In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Each student will be provided with a digital video recording of her/his final sermon.

- This course fulfills the Practical Theology elective requirement.
- Enrollment is limited to eight students per section.
- Prerequisite: SC2101.
- 2 credits.

Spring Semester, 2013–2014; Ms. Gross

### **PR/SC3500 Preaching Paul**

A focus on the special opportunities and challenges in preaching from the Pauline and deuterio-Pauline corpus, including particular attention to difficult texts. We will consider a dialogical hermeneutical and homiletical method for the development of sermons. There will be an emphasis on competence in the oral performance of texts and its relationship to the interpretation of texts for preaching. Oral performance preparation will be workshop-based; two to three sermons will be preached.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: NT2100.
- 3 credits.

Fall Semester, 2013–2014; Ms. Gross

### ***Preaching***

#### **PR2100 Introduction to Preaching**

An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique.

- Required of all M.Div. middlers.
- Prerequisite: SC2101 and SC2102.
- Enrollment in each section is limited to eighteen students.
- Pass/D/Fail only.
- 3 credits.

Fall Semester, 2012–2013; Mr. LaRue and Mr. Adam Hearlson

Spring Semester, 2012–2013; Ms. Brown and Mr. LaRue

Fall Semester, 2013–2014; Ms. Brown and Staff

Spring Semester, 2013–2014; Ms. Brown and Staff

#### **PR3261 Exploring Women's Preaching Traditions**

Students will study major theological themes, hermeneutical strategies, and rhetorical characteristics of the preaching of Christian women, consulting both primary sources and recent scholarly studies of women's preaching. Students will compose sermons that draw on the distinctive themes and strategies of this body of work. Two sermons will be preached in class.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: PR2100.
- Enrollment is limited to eighteen students.
- 3 credits.

Spring Semester, 2013–2014; Ms. Brown



### **PR/SC3500 Preaching Paul**

A focus on the special opportunities and challenges in preaching from the Pauline and deuterio-Pauline corpus, including particular attention to difficult texts. We will consider a dialogical hermeneutical and homiletical method for the development of sermons. There will be an emphasis on competence in the oral performance of texts and its relationship to the interpretation of texts for preaching. Oral performance preparation will be workshop based. Two to three sermons will be preached.

- This course fulfills the Practical Theology elective requirement.
- Prerequisite: NT2100
- 3 credits.

Fall Semester, 2013–2014; Ms. Gross

### **PR5240 From Text to Sermon**

This course will focus on the movement from biblical texts to sermons on those texts. Several types of texts will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle.

- This course fulfills the Practical Theology elective requirement.
- Enrollment limited to twenty-five students; preference given to those closest to graduation who are concentrating in the field.
- Prerequisite: PR2100.
- 3 credits.

Fall Semester, 2012–2013; Mr. LaRue

### **PR3280 Preaching in a Global Context—Travel Course**

This course will focus on preaching in diverse contexts through dialogue with Indian professors and students, sermons preached in Indian Christian communities, as well as exposure to and interaction with the broader Indian culture. The goal is to gain some understanding of how the Christian gospel might address matters of poverty, the environment, immigration, the global economy, health care, education, and so forth in a developing nation such as India, thus enabling students to preach on these topics with integrity both abroad and at home in the North American context.

- Travel course, requires application. Travel takes place during May.
- This course fulfills the Practical Theology elective requirement.
- 3 credits.

Spring Semester, 2012–2013; Mr. LaRue

### **PR5370 Preaching to Shape a Practicing Church**

This preaching course focuses on crafting sermons that seek, both in their theological claims and in their rhetorical strategies, to equip a congregation to “jump the gap” between Lord’s Day worship and the Monday-to-Saturday world, imaginatively and through faith-grounded action. Readings include practical ecclesiology, theological and rhetorical studies of imagination, public issues preaching theory, and practice theory. Written work will include bi-weekly response papers, exegesis of preaching contexts and biblical texts, and four sermons (accompanied by exegesis), each designed for a specific congregation context. At least one sermon (and possibly two) will be preached in class, depending on enrollment.

- This course fulfills the Practical Theology elective requirement.
- Limited to eighteen students.
- Prerequisite: PR2100.
- 3 Credits.

Spring Semester, 2012–2013; Ms. Brown

### ***Worship***

#### **WR1100 Chapel Choir**

Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.

- May be repeated for a maximum of 2 credits.
- 1 credit each semester.
- This course does not fulfill any Practical Department distribution requirements.

Fall and Spring Semesters, 2012–2013; Mr. Tel

Fall and Spring Semesters, 2013–2014; Mr. Tel

#### **WR3101 Introduction to Christian Worship**

A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord’s Supper, weddings, and funerals. Must be taken with one of the following courses for a minimum of three credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship.

- This course does count towards the Practical Department elective requirement.
- 2 credits.

Fall Semester, 2012–2013; Ms. Gross

Fall Semester, 2013–2014; Ms. Brown

### **WR3103 Christian Worship and the Presbyterian Tradition**

Christian worship as practiced in the Presbyterian Church (USA), with special attention to the *Book of Confessions*, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA).

- Prerequisite: WR3101.
- This course does count towards the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2012–2013; Ms. Gross

Fall Semester, 2013–2014; Ms. Brown

### **WR3104 Christian Worship and the Lutheran Tradition**

Christian worship as practiced in the Evangelical Lutheran Church in America, with special attention to the services and sacramental rites in the Lutheran *Book of Worship* and *Evangelical Lutheran Worship* and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the Evangelical Lutheran Church in America.

- Prerequisite: WR3101.
- This course does count towards the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2012–2013; Mr. Rorem

### **WR3105 Christian Worship and the Methodist Tradition**

Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By Water and the Spirit (a United Methodist understanding of baptism and Christian initiation), This Holy Mystery (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations.

- Prerequisite: WR3101.
- This course does fulfill the Practical Department elective requirement.
- 1 credit.

2013–2014; Staff

### **WR3129 The Psalms in Christian Worship**

An exploration of the use of the Psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions and to the influences of the liturgical renewal movement, as well as to emerging developments in contemporary worship practices. The basic course is offered for one credit but may be expanded to two credits through participation in a series of practica on the musical performance and leadership of psalm singing.

- This course does count towards the Practical Department elective requirement.
- 1 credit.

Spring Semester, 2013–2014; Mr. Tel



### **WR3145 Collaborative Preparation for Worship**

A practice-based study of collaborative worship preparation. Enrollment for the course will draw from Master of Divinity students (Princeton Theological Seminary) and Master of Sacred Music students (Westminster Choir College of Rider University). Through lectures, seminars, readings, and common participation in Seminary chapel services, students will explore models and strategies for pastors and church musicians to prepare collaboratively for worship.

- Class will meet for six two-hour session on Friday afternoons. Dates to be determined.
- This course does count towards the Practical Department elective requirement.
- 1 credit.

Spring Semester, 2012–2013; Mr. Tel

### **WR3146 Musical Resources for the Congregation**

An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style.

- This course does count towards the Practical Department elective requirement.
- 1 credit.

Fall Semester, 2012–2013; Mr. Tel

Fall Semester, 2013–2014; Mr. Tel

### **CH/WR3150 The Liturgical Year: History and Theology**

Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically, Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components.

- This course fulfills the Practical Theology Department elective requirement, but it does not fulfill any church history requirements.
- 3 credits.

Spring Semester, 2013–2014; Ms. McKee

Ph.D. Seminars — Practical Theology

### **PT9000 History and Method of Practical Theology**

A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.

Fall Semester, 2013–2014; Mr. Mikoski

### **PT9003 Philosophies of Practical Reason and Practical Theology**

This seminar examines a range of philosophical perspectives on practical reason and the various ways in which such perspectives inform approaches to practical theology. The seminar focuses on such issues as views of what it means to be human, the distinctive character of practical reason, construal of the complex interplay between theory and practice, the role of social context, strategies for effective action, and the ultimate horizons of practical reason. Close readings of relevant texts from a number of sources including but not limited to Aristotle, Greco-Roman Moralists, Kant, Marx, Dewey, and Habermas. Particular attention is paid to the deployments of various conceptions of practical reason in the theory and practice of practical theology and its sub-disciplines. 3 credits.

Spring Semester, 2012–2013; Mr. Mikoski

### **PT9024 Practical Theology and Empirical Research**

Explores the role of empirical research in practical theology. Introduces students to theory and practice of quantitative and qualitative research. Students will design and conduct research, focusing on their specific areas of interest in practical theology. 3 credits.

Fall Semester, 2013–2014; Mr. Osmer

### **PT9028 Theories of Teaching in America: 1860–present**

This seminar will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits.

Spring Semester, 2013–2014; Ms. Dean

### **PT9033 Christian Spirituality**

This seminar will introduce students to the research field of Christian spirituality. It will also introduce some methodologies appropriate to this interdisciplinary field, and promote skills in research, organizing, and writing. Students will explore the implications of several current understandings of Christian spirituality as an academic field, and integrate readings from church history (classical texts on spirituality), theology, and contemporary spirituality. 3 credits.

Fall Semester, 2012–2013; Ms. Lee

### **PT9042 Advanced Pastoral Counseling**

Provides doctoral students in pastoral theology the opportunity to acquire pastoral counseling experience under the guidance of an experienced pastoral counselor with supervisory credentials as a component of their ongoing research. Registration must be approved by the student's faculty advisor. Course may be repeated. 3 credits.

For further information and approval, contact Mr. Dykstra.

### **PT9045 Interdisciplinary Approaches to Trauma**

This seminar will focus on the power of Christian theology, psychotherapy, and restorative justice as interpretive frameworks for illuminating and ameliorating trauma. The seminar will engage current research in neuroscience, selected psychoanalytic texts, and restorative justice approaches toward understanding the impact of trauma on individuals and groups. These frameworks will be brought into conversation with Christian theology and Christian practices as normative points of reference for thinking about the emotional and spiritual healing of persons in extreme or prolonged affliction. An area seminar in pastoral theology. 3 credits.

Spring Semester, 2013–2014; Ms. Hunsinger

### **PT9049 The Psychology of C.G. Jung**

A critical study of the basic themes of Jung's psychology with particular emphasis on his psychology of religion and critique of Christianity. Topics include Jung's approach to the psyche, the function of religion for the human psyche, the function of psychology for the religious life, the process of individuation, understandings of God, Christ, evil, and suffering. Readings in both primary and secondary texts to assess Jung's contributions to pastoral theology and pastoral counseling today. An area seminar in pastoral theology. 3 credits.

Fall Semester, 2012–2013; Ms. Hunsinger

### **PT9054 Erik Erikson: Resource for Pastoral Theology**

This seminar focuses on the life and writings of Erik H. Erikson, giving particular attention to his psychoanalytic orientation; his life cycle theory; his early emphasis on play therapy with children; his subsequent emphasis on the identity conflicts of adolescents and young adults; his psychosocial and psycho-historical studies of groups and individuals; his writings on gender, race, social class, and contemporary political conflict; his interpretation of the Golden Rule in the light of new psychological insights; his study of Jesus; and his lifelong interest in religion. In focusing on the work of a single author, the seminar will offer an illustration of how a pastoral theology student may use the work of a prominent psychologist in the development of a dissertation topic. 3 credits.

Fall Semester, 2012–2013; Mr. Capps

### **PT9060 The Care of Souls**

A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. 3 credits.

Spring Semester, 2012–2013; Mr. Dykstra



### **PT9066 Technologies of the Self**

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago Dei* will shape the seminar discussion. Readings include: Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.

Spring Semester, 2013–2014; Mr. Dykstra

### **PT9074 Homiletical Theory I: From Antiquity to the Enlightenment**

A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. 3 credits.

Fall Semester, 2012–2013; Mr. Kay

### **PT9075 Homiletical Theory II: From the Enlightenment to the Present**

A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. 3 credits.

Spring Semester, 2012–2013; Staff

### **PT9080 Psychology of Religion**

This seminar provides a brief historical introduction to the psychology of religion, followed by readings in classic and otherwise influential texts, with particular emphasis on texts by William James, Sigmund Freud, and Erik H. Erikson. The role of psychology of religion in the development of pastoral psychology and the uses of psychology of religion for pastoral theology will also be explored. 3 credits.

Fall Semester, 2013–2014; Mr. Capps

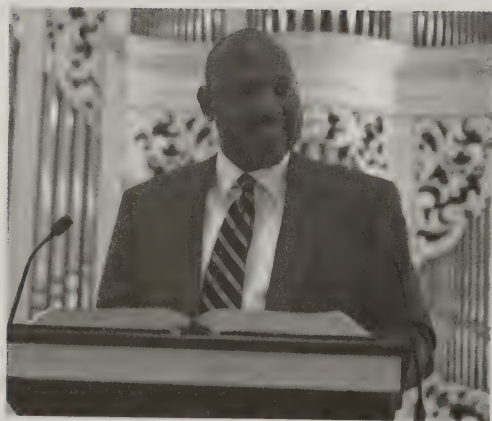
### **PT9081 Theology and Proclamation**

An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.

Spring Semester, 2013–2014; Mr. Kay

### **PT9084 Speech Performance in Preaching**

Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching. 3 credits. Fall Semester, 2013–2014; Mr. Brothers



**Cleophus James LaRue**  
Francis Landey Patton Professor  
of Homiletics

## **Departmental Faculty**

**Michael Allen Brothers**, Assistant Professor of Speech Communication in Ministry. M.A., Northwestern University; M.Div., Th.M., Ph.D., Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

**Sally A. Brown**, Elizabeth M. Engle Associate Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Her research interests include the impact on contemporary preaching theory and practice of feminist/womanist, post-liberal, and post-structuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

**Kenda Creasy Dean**, Professor of Youth, Church, and Culture, M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

**Robert Craig Dykstra**, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

**Nancy Lammers Gross**, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed Word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the Word. (Presbyterian)

**Deborah van Deusen Hunsinger**, Charlotte W. Newcombe Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

**James Franklin Kay**, Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

**Cleophus James LaRue Jr.**, Francis Landey Patton Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)



**Bo Karen Lee**, Assistant Professor of Spirituality and Historical Theology. M.Div., Trinity International University; Th.M., Ph.D., Princeton Theological Seminary. (Presbyterian)

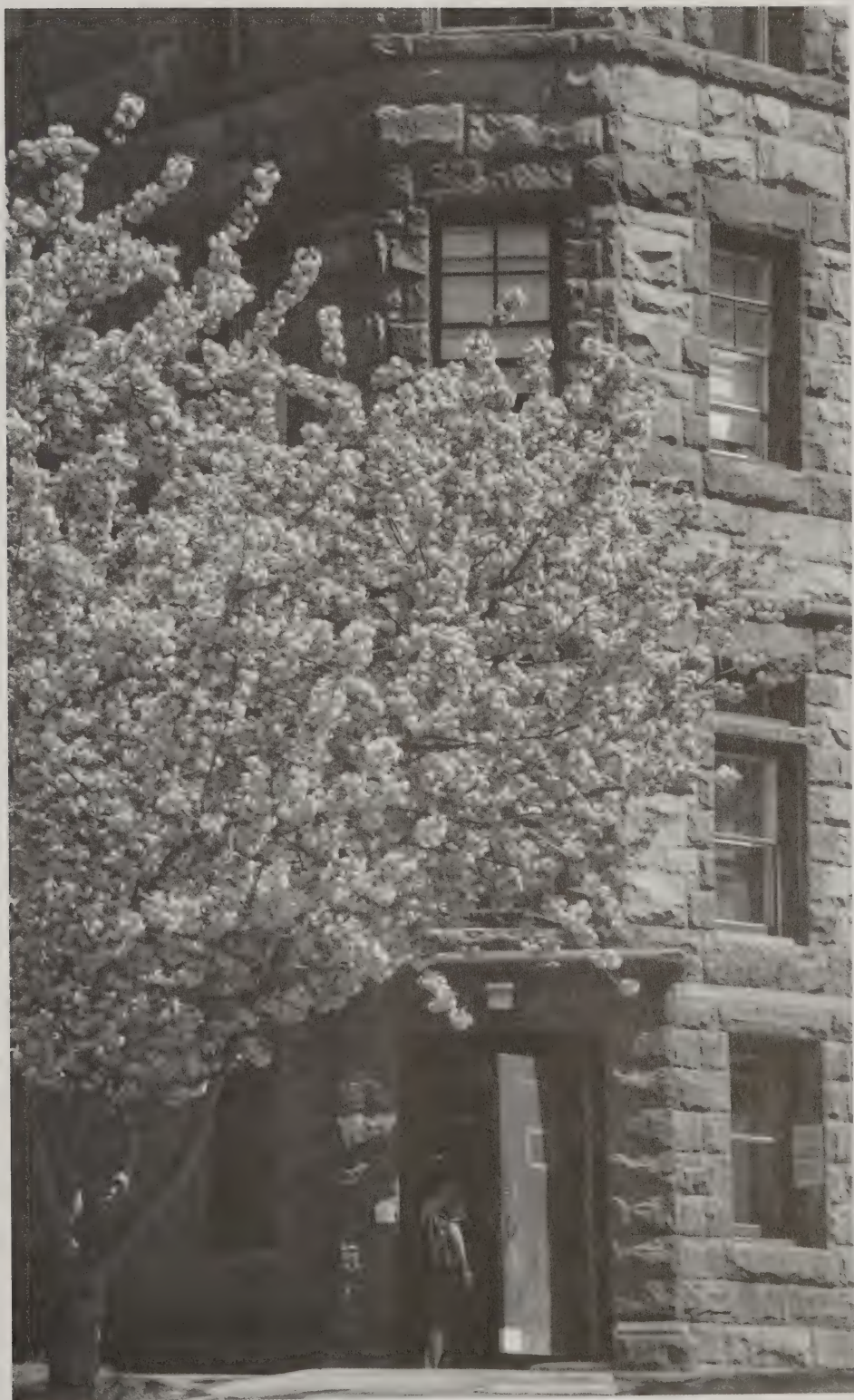
**Gordon Stanley Mikoski**, Associate Professor of Christian Education. M.Div. and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

**Richard Robert Osmer**, Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

**Martin T. Tel**, C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)



**Bo Karen Lee**  
Assistant Professor of Spirituality and  
Historical Theology



# General Requirements and Electives

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## *The Institute for Youth Ministry*

### **IYM1101 Princeton Forum on Youth Ministry**

This course involves full participation in and reflection on the Princeton Forum on Youth Ministry, which will take place April 23–26, 2013. Students will attend the Princeton Lectures on Youth, Church, and Culture and participate in a three-session extended seminar relating a theological discipline to youth ministry, five one-session electives exploring specialized subjects in practical theology, and a precept with the instructor. Emphasis will be on the integration of theology and practice. Faculty and lecturers at this conference include PTS faculty, faculty from other seminaries, and experienced pastors. Students are expected to participate in conference worship as well as the lectures and courses.

- This course does not fulfill any departmental distribution requirement.
- Pass/D/Fail only.
- Enrollment is limited to fifteen students.
- 1 credit.

Spring Semester, 2012–2013; Mr. Mikoski

Spring Semester, 2013–2014; Staff

## *Ministry Leadership*

### **ML4100 First Call: Living into a Pastoral Identity**

The course focuses on critical knowledge and skills that will be useful in moving successfully into interviewing, negotiating, and beginning a first call to pastoral ministry, and into leading a congregation. The student will further the process of developing a contextual theology for ministry. The course will highlight four major elements, each of which will be considered in theological perspective: starting strong, leading/managing, self-care, and spiritual development. Primarily designed for senior M.Div. students who anticipate being called to congregational ministry, this course assumes a firm theological understanding of as well as practical skills in preaching, teaching, and pastoral care giving. Attention will be given to diverse contexts of ministry. This course will not meet the Practical Theology Department distribution requirement.

- This course will be open to all M.Div. students, but preference will be given to graduating seniors.
- Enrollment is limited to thirty students.
- Pass/D/Fail only.
- 2 credits.

January (optional) Term, 2012–2013; Mr. Rorem



## **Field Education**

### **FE2121 Summer Field Education (Church Requirement)**

Supervised ministry in a church setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor. Work must include preaching twice, participation in worship services, pastoral care, and teaching.

- Pass/D/Fail only.
- 2 credits.

Summer, 2012–2013; Ms. D. Davis

Summer, 2013–2014; Ms. D. Davis

### **FE2101 Summer Field Education**

### **FE3101 Summer Elective Field Education**

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor or agency supervisor.

- Pass/D/Fail only.
- 2 credits.

Summer, 2012–2013; Ms. D. Davis

Summer, 2013–2014; Ms. D. Davis

### **FE2122 Academic-Year Field Education (Church Requirement)**

Supervised ministry in a church setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. Work must include preaching twice, participation in worship services, pastoral care, and teaching. While students register for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

Full Year, 2013–2014; Ms. D. Davis

### **FE2102 Academic-Year Field Education**

### **FE3102 Elective Academic-Year Field Education**

Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. While students register for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

Full Year, 2013–2014; Ms. D. Davis

### **FE2123 Full-time Ministry Internship (Church Requirement)**

Full-time ministry for a nine-to-twelve-month period at a church setting (selected from a pool of approved sites). Work must include preaching twice, participation in worship services, pastoral care, and teaching. While students register for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

Full Year, 2013–2014; Ms. D. Davis

### **FE2103 Full-time Ministry Internship**

#### **FE3103 Elective Full-time Ministry Internship**

Full-time ministry for a nine-to-twelve-month period at a church or specialized ministry setting (selected from a pool of approved sites). FE2103 is for field education credit and FE3103 is for elective credit. While students register for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

Full Year, 2013–2014; Ms. D. Davis

### **FE2104 M.S.W. Field Education**

#### **FE3104 Elective M.S.W. Field Education**

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

### **FE2110 Summer Field Education: Clinical Pastoral Education**

#### **FE3110 Summer Elective Field Education: Clinical Pastoral Education**

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal.

- Pass/D/Fail only.
- 2 credits and 1 ACPE or CPSP unit.

Summer, 2012–2013; Chaplain Supervisors

Summer, 2013–2014; Chaplain Supervisors

## **FE2111 Academic-Year Field Education: Clinical Pastoral Education**

### **FE3111 Elective Field Education: Clinical Pastoral Education**

Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals. One ACPE or CPSP unit is awarded only at the end of the second semester. While students register for one field education credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester.

- Pass/D/Fail only.
- 2 credits.

Full Year, 2012–2013; Ms. D. Davis

Full Year, 2013–2014; Ms. D. Davis

### **FE3105 Practicum: Theological Reflection on the Practice of Ministry**

This two-semester course is open to students enrolled in field education placements. Using a praxis-based model of education, students learn how to approach their ministry theologically. The class serves as a mentor group within which students can process their field education experience. Case studies rooted in the participants' field education experiences will provide the basis for theological reflection. Presentations on the core tasks of practical theological interpretation and methods of contextual analysis, as well as the students' spiritual autobiographies, will enrich the material drawn from praxis. Yearlong course.

- Pass/D/Fail only.
- 1 credit awarded at the end of the spring semester.

Full year, 2012–2013; Ms. D. Davis and Staff

Full year, 2013–2014; Ms. D. Davis and Staff

## ***Denominational History, Theology, and Polity***

### **DP1201 Presbyterian Church Polity**

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students apply the principles of Presbyterian polity with pastoral sensitivity.

- Pass/D/Fail only.
- Prerequisite: TH2100.
- 2 credits.

Fall Semester, 2012–2013; Mr. D. Paul La Montagne

Fall Semester, 2013–2014; Staff



### **DP1205 Baptist History, Theology, and Polity**

This course is designed to deepen one's knowledge of Baptist principles, history, and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders (men and women), to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds.

- 2 credits.

Spring Semester, 2012–2013; Mr. Peter Wool

### **DP1206 United Church of Christ Polity**

In this course, participants will acquire knowledge of the history, polity, and theology of the United Church of Christ (UCC) and its predecessor denominations, apply that knowledge to issues in the life of the UCC, and become familiar with the polity and practice of ministry in the UCC.

- 2 credits.

Fall Semester, 2012–2013; Mr. David DeRemer

### **DP1207 Lutheran Church Polity**

This yearlong course is designed to introduce students, who either intend to enter a professional ministry of the Lutheran Church or are otherwise interested in Lutheran church life, to the theological, confessional, and institutional bases of existing Lutheran church bodies in the United States of America, especially the ELCA. Discussions, readings, and written assignments are part of a process of paradigmatic exposure to the sources and resources of Lutheran ministries. The sessions of the fall semester focus on the relevant documents and resource materials. The sessions of the spring semester apply the theoretical framework to selected cases in the practice of ministry. While students register for one credit each semester, the two credits will not be awarded until successful completion of the course at the end of the spring semester.

- Pass/D/Fail.
- 2 credits.

Fall and Spring Semesters, 2013–2014; Staff

### **DP1211 United Methodist Studies: Polity**

Required of all United Methodist students pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry.

- 2 credits.

Spring Semester, 2012–2013; Mr. Alfred Day

## Ph.D. Seminars

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### *Teaching Apprenticeship Program (T.A.P.) Colloquia Course Descriptions*

#### **PhD8300 Foundations for Teaching I**

This required monthly colloquium for all incoming Ph.D. students will address the following topics: philosophy of teaching and learning; educational aims and goals;; roles of the teacher and learner; race, class, and gender in the classroom; diversity of learning styles; classroom management; assessment of student learning; and course design and development. Doctoral students who have already begun their programs may, but are not required to, enroll in this colloquium. S/U only. 1.5 credits (for year).

Fall and Spring Semesters, 2012–2013; Mr. Dobbs-Allsopp, Mr. Mikoski, and Ms. Dean

#### **PhD8400 Foundations for Teaching II**

This required monthly doctoral colloquium will address the following topics: online and hybrid learning strategies; dynamics of curriculum; syllabus and portfolio construction; effective instructional methods for adult learners; power dynamics in the classroom; formal and informal learning; ethical issues in teaching; and peer reflection on teaching. This colloquium and Foundations for Teaching I are required for all incoming new doctoral students who began in fall 2012 or later. S/U only. 1.5 credits (for year).

Fall and Spring Semesters, 2013–2014; Mr. Dobbs-Allsopp, Mr. Mikoski, and Ms. Dean

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Entering Ph.D. students may, upon petition and by recommendation of the director of Ph.D. studies, be admitted to a summer course of independent reading and language study before their first year in residency.

#### **PhD9000 Summer Pre-Seminar Independent Study**

A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval.

Summer, July–August 2012; Staff

Summer, July–August 2013; Staff

***Biblical Studies*** (Seminars are listed under Biblical Studies Department above.)

***History and Ecumenics*** (Seminars are listed under History Department above.)

***Theology and Ethics*** (Seminars are listed under Theology Department above.)

***Practical Theology*** (Seminars are listed under Practical Department above.)

# Field Education

Field education is an integrative practice that uses the action/reflection model of education to unite the theological curriculum with experiential learning to form a holistic and comprehensive understanding of the Christian faith. Integration occurs as students practice the art of theological reflection while serving in churches, specialized ministries, and focused ministries such as teaching or international ministry. Field education is where theology and ministry merge as supervisor and student bring to bear the resources of the Christian faith, acquired through Seminary coursework and life experience, upon the practical decisions of ministry as they search for theological meaning in life.

Through field education, students grow in self-understanding, gain an awareness of the role of supervision in ministry, and develop overall competence in the practice of ministry. In addition to these overarching goals, the five specific outcomes for field education are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding.

Within the first two weeks of the placement, the student and supervisor develop a learning/serving covenant that identifies specific, measurable, achievable, realistic, and transferable goals for each of the five aforementioned areas of development. A general description for the placement is tailored to meet the needs and desired outcomes for the student and the site. Weekly supervisory sessions enable the student and supervisor to track their progress using selected models for reflection. A formal assessment process by student and supervisor completes the placement.

In addition to integration of theology with practice, program outcomes seek to enable students to:

- Identify and enhance strengths and address weaknesses
- Develop leadership skills
- Become more adept at accomplishing the tasks of ministry
- Improve effectiveness in planning and communicating
- Engage a process of call clarification
- Become effective practitioners

## Program

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Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Through ongoing discernment and practical experience, changes in vocational objectives occasionally occur. The field education program offers experiences that take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.



Every student must do one placement in a church. The second placement can also be in a church, or in a specialized ministry setting, depending on the student's emerging call. Students are expected to complete one summer placement, which is a minimum of thirty-five hours each week for a minimum of ten weeks (350 hours), and one academic-year placement, which is ten to fifteen hours each week for a minimum of thirty weeks (300 hours). Students are encouraged to seek different contexts for each placement and discouraged from seeking a placement in their home churches.

Ordinarily, field education is not done during the junior academic year. Typically the first placement is full time during the summer after the first year and the second is part time during the middler year. Each placement carries two semester hours of credit, resulting in the accumulation of the four required academic credits for field education.

All students engaged in a required field education placement during the academic year 2013–2014 may be required to participate in a theological reflection group. The praxis-based model of education will be the pedagogical method. Field education advisors and experienced supervisors will facilitate the group each month.

A Master of Divinity, Master of Arts, or dual-degree student may do a yearlong intensive internship for two credits in place of either a summer or academic-year placement. Yearlong intensive placements are usually done after the student has completed two years of theological education. Students have the option of doing additional field education placements for elective credit. As with required placements, two credits are awarded for elective field education placements, except for PC 4110 and PC 4111 for elective CPE which give 3 credits.

Master of Divinity and Master of Arts students are required to register for field education courses each semester of participation, according to the procedures that govern the selection of academic courses. A grade of P (pass), D, or F (fail) is recorded at the end of the course. Additional information about field education can be found in the Field Education Manual.



**Deborah Kerr Davis**  
Director of Field Education

## Placement Opportunities

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All field education placements are done in sites approved by the Office of Field Education under the direction of certified supervisors. There are several kinds of placements: churches and specialized ministries, clinical pastoral education, international placements, and placements that focus on the ministry of teaching. The pool of more than 650 churches and specialized ministries is representative of seventy different denominations with locations in rural, suburban, urban, and metropolitan contexts. Specialized ministries include prisons, health institutions, community service agencies, educational institutions, retirement centers, and organizations for individuals with special needs. A clinical pastoral education (CPE) unit can satisfy one field education requirement. CPE placements are available in urban, rural, metropolitan, and suburban areas within commuting distance of the Seminary or during the summer in more than thirty states in the U.S. The Field Education Office provides opportunities for cross-cultural, racial/ethnic, and international placements. International placements are located in Africa, Asia, the Caribbean, and Latin and South America.

## Field Education Advisement System

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Upon entering the Seminary, each M.Div., M.A., and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., and dual-degree students must be planned with the approval of their field education adviser and secured by April 1.

## Events

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The Field Education Office plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for clinical pastoral education and for placement. The leadership comes from the Seminary, the community, and the wider church.



**Yolanda Pierce**

Elmer G. Homrighausen Associate Professor of African American Religion and Literature, and Liaison with the Princeton University Center for African American Studies

## **Program for African American Studies in Ministry**

The joint program between Princeton University's Center for African American Studies and Princeton Theological Seminary provides the opportunity for students (not more than twelve per year) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University that may be taken for Seminary credit shall be designated by the Seminary's liaison for this program, Dr. Yolanda Pierce.

## **Women's Studies**

The emphasis in Women's Studies is designed as a specialization area for M.A., M.Div., Th.M. and dual-degree candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry. In order to qualify for this emphasis, students must have at least six semester-length activities, including at least two Women's Studies courses (category 1), one paper (category 2), one extracurricular activity (categories 3–6), and two additional courses or activities. See the categories listed below:

1. Women's Studies courses taken (including those in which the student is currently enrolled)
2. Titles of papers written on the subject of women's issues for other classes and/or master's-level thesis work
3. Involvement with PTS committees concerned with women's issues
4. Participation in extracurricular activities, including volunteer and church work dealing with women's issues



5. Involvement in field education placements that focus on ministry to/for women
6. Organization/implementation of new programs to meet needs of women in the community

Contact the chair of WICAM for more information, and to be advised in the process.

Women's Studies Courses—Full (entire course devoted to women-related topics)

OT3360	Old Testament, Women, and Cultural/Ecclesial Diversity
OT3466	Women in Old Testament Narratives
CH3217	Christian Women in the World of Late Antiquity
CH3218	Women Leaders of the Medieval Church
CH3213	Medieval Female Spirituality
CH/EC3338	Women in African Christianity
CH/EF3460	Prayer and Spiritual-Devotional Life
CH3510	Women and Religion in Modern Europe
TH3466cr	Feminist and Womanist Theology
PR3261	Exploring Women's Preaching Traditions

Women's Studies Courses—Component (at least 1/3 of course devoted to women-related topics)

OT3437	Song of Songs
CH3215	Syriac Christianity and the Rise of Islam
CH3250	Holy Things: The Role of Objects in Medieval and Early Modern Christianity
CH3451	Popular Religion and Popular Culture in Modern Europe

## Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on coursework from all departments of the theological curriculum.

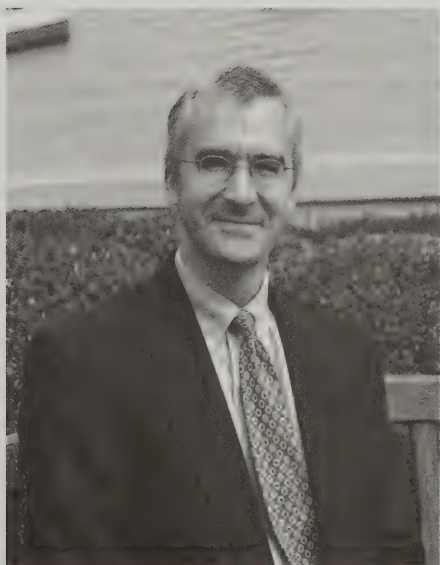
Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement.

# Mission, Ecumenics, and History of Religions (MEHR)

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an interdisciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

Courses relating to MEHR emphasis are posted on the registrar's web pages.



**John R. Bowlin**

Rimmer and Ruth de Vries Associate Professor  
of Reformed Theology and Public Life

# Religion and Society Program

*Faculty:* John Bowlin, William Stacy Johnson (chair), Yolanda Pierce, Mark L. Taylor, Richard F. Young

## Two Conceptual Foci

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The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With “the religious” and “the social” as its two foci, the program equips master’s-level and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program’s conceptual field and, especially, its qualifying exams.

## Faculty Research Areas

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The faculty of the Religion and Society Program also teach in the departments of the Seminary, and bring to the program different types of theoretical expertise and skills from the following research areas:

- Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g. sociology, anthropology, political science, economics)
- The Humanities (e.g. history, literature)
- Ethics (e.g. religious, social, theological)
- Theology (e.g. systematic, doctrinal, constructive)

## Interdisciplinary Ethos

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The program fosters an interdisciplinary ethos at the master’s level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the master’s level is to help promote reflection on religion and social life, as they are informed by theological perspectives.

For doctoral students, this interdisciplinary ethos is more formally structured as a Ph.D. degree program in Religion and Society. Doctoral students are expected to pass four qualifying exams. One of these exams should be selected by examinees as their “theory and methods exam,” in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)



2. Social Sciences or the Humanities (demonstrates excellence in one theoretical perspective on the “social” in either the social sciences or the humanities)
3. Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
4. A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required, because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are “qualifying” exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.

## **Seminary and University Scholarship**

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Both master’s-level and doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

## **U.S. and International Scholarship**

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The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social, and theological, but also cultural, political, and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

### **Ph.D. Seminars Offered by Religion and Society Program Faculty:**

HR9035	World Christianity through the History of Religions (Young)
TH9011	Methods in Religious and Theological Studies (Taylor)
ET9010	Aquinas on Law and the Virtues (Bowlin)
TH9085	Theological Anthropology (Johnson)
CH9072	Race, Racism, and Religion in America (Pierce)
TH9086	Theology, Hermeneutics and the Religions (Johnson)

### **Master's-level Courses Offered by Religion and Society Program Faculty:**

*(Ph.D. students may take these courses for seminar credit, after the professor's approval and determination of advanced doctoral level requirements.)*

ET3341cr	Ethics and Politics in Augustine (Bowlin)
TH3705cr	The Meaning of Revelation in a Postmodern, Post-Holocaust, Post-9/11 World (Johnson)
CH3625	African American Religious History (Pierce)
TH3444	Liberation Theology of Gustavo Gutiérrez (Taylor)
HR5338	Pluralism, Dialogue, and Witness (Young)
ET3361cr	War and Christian Conscience (Bowlin)
TH/ET3426cr	Theology and Ethics of Reinhold Niebuhr and Martin Luther King, Jr. (Johnson)
CH3650	American Religion, American Literature (Pierce)
ET3340cr	Christian Ethics and Modern Times (Bowlin)
TH3390cr	Empire and Capital: Theological Considerations (Taylor)
HRCL3300	World Christianity through World Literature (Young)
ET5380cr	Friendship, Love, and Justice (Bowlin)
TH3462cr	Toward a Theology of Creation and Environmental Responsibility (Johnson)
TH3466cr	Feminist and Womanist Theologies (Pierce and Taylor)
TH3583cr	Critical Race Theory as Theological Challenge (Taylor)
HR350	Buddhism (Young)
ET3316cr	Ethics and the Problem of Evil (Bowlin)
TH3439	The Theology of Calvin and the Task of Ongoing Reform (Johnson)
NT/TH3279	Cultural Hermeneutics—Ideology, Text, and Power (Taylor)
HR3345	Hinduism (Young)
SR3221	Secularization: An Introduction to the Debate (Fenn)
CH3670	Spiritual Autobiography (Pierce)
TH3475	Theology of Paul Tillich (Taylor)

# The Tennent School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.



**Tennent Hall**



# Seminary Resources

## The Seminary Library

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The Princeton Theological Seminary Library is one of the nation's largest theological libraries supporting religious and theological studies, with over 1,200,000 books, periodicals, microforms, manuscripts and other items including electronic databases, ebooks and ejournals. The special focus of the Library is on Christian studies and includes one of the country's most extensive collections of Latin American theology. Working in collaboration with the Princeton University Library, the resources of other religious traditions of the world are also available to faculty and students.

The Library is a joint work with the Seminary's Department of Information Technology building adequate networked infrastructure, datasets, tools, and applications necessary to support digital work in religious and theological studies. The Library is home to one of the regional scanning centers of the Internet Archive and has utilized its relationship with the Internet Archive to create the Theological Commons (<http://commons.ptsem.edu>), a collection of digital images, which can be read online or downloaded.

The Library also houses the Reigner Reading Room, named for publisher Charles G. Reigner. It houses educational materials and religious curriculum materials to support church ministry.



Special Collections complements the Library's general collections with particular strengths in a number of areas. Archives and manuscripts comprise the records of Princeton Theological Seminary as well as those of other organizations such as the Academy of Homiletics, the American Theological Society, and the Consultation on Church Union. The papers of numerous individuals are also accessible through Special Collections and include: Justo L. Gonzalez, Josef L. Hromadka, Samuel H. and Eileen F. Moffett, and Thomas F. Torrance. Rare collections of books and pamphlets supporting research in American and British religious thought include: the William Sprague Collection of Early American Religious Pamphlets, the A.B. Grosart Library of Puritan and Nonconformist Theology, and the James R. Tanis Collection on the Great Awakening. Reformed Research Collections are represented by the Moffett Korea Collection, the Karl Barth Collection, and the Abraham Kuyper Collection. Special Collections also participates in a number of digital initiatives including the Digital Library of Abraham Kuyper (<http://kuyper.ptsem.edu>) and the Barth Literature Search Project (<http://barth.mediafiler.org>).

### ***Additional Information***

More detailed information on the Library is available on the Library's web site (<http://libweb.ptsem.edu>), including the access and borrowing policy and links to the online catalog and to database resources.

## **Academic Services**

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Academic Services provides technological training and support services for students, faculty, and staff encompassing productivity/office software (MS Office and Adobe Acrobat), including advanced formatting support for dissertations, the course management system Blackboard, research software tools including Accordance Bible Software, BibleWorks, EndNote, Zotero, and emerging technologies and tools that can be utilized by faculty and students. During the current stage of library construction, Academic Services is located on both the ground floor of Templeton Hall (productivity/office software) and on the lower level of Luce Library (course management and research software).

## **The Media Lab in the Academic Services Center**

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Located on the lower level of Luce Library, the Media Lab is a fully staffed, client-supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of peripheral devices, such as scanners to accommodate book, document, photo, 35-mm slide, and filmstrip scanning, cassette decks for digitizing audio cassettes, a USB turntable for digitizing vinyl records, and pen tablets for working with mapping and drawing applications. Applications include audio and video editing, desktop publishing, slide show presentation design, photo editing, and PDF creation. Printing is available in color

or grayscale for documents up to 8.5 inches x 14 inches. MAC laptops, portable presentation projectors, digital video cameras, digital still cameras, and digital voice recorders are included in a no-cost lending inventory, available to students, faculty, and staff for course- or business-related multimedia projects.

Workstations are available on a first-come, first-served basis. Appointments can be scheduled in advance to reserve a workstation specifically set up for a class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

## The Educational Media Center

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Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio, which is also equipped as a "smart classroom;" a sound-proof narration booth; and a campus cable TV system. Campus services include audiovisual assistance, media learning opportunities, audio- and video-recording services, audio and videoconferencing, webcasting, web streaming, personal consultation on the selection and use of technologies for curricular needs, and production of original media resources.

**The Listening/Conference Room** is designed for reviewing media resources and simple media duplication, including transference of audio- and VHS-cassettes, and duplication of CDs, and DVDs. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.) It can also be reserved for practicing PowerPoint presentations and other course-related activities.

**The Educational Media Center Studio**, in addition to video production use, doubles as a "smart classroom" and training center with twenty-station Internet access, wireless laptop computers, remote-controlled lighting, and presentation capabilities.

**The Campus Cable TV System** provides programming to the main Seminary campus as well as the West Windsor Campus. Campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming is scheduled for broadcast on this system at designated hours.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

More information about services available can be found on the Educational Media web page at: <http://technology.ptsem.edu/?id=100>.



## Computer Resource Centers

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Computer Resource Centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and contains laser printers. All offer word processing, and, with a PTS network account, Internet and email privileges. Network access is also available from all residence halls and apartments. The Computer Resource Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance with file conversions and for problem-solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

Luce CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has ten PCs, two MACs, and two laser printers.

CRC at the CN Center is located at the Charlotte Newcomb Center on Emmons Drive. Eight PCs, two MACs, and two laser printers are available for use at this Computer Resource Center. This CRC is open twenty-four hours a day.

## Theological Book Agency

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The Theological Book Agency is located on the ground floor of the Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The TBA is operated by Cokesbury.

## Child Care

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The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) daycare, September through June, and a summer session July through August, for children ages three months through pre-kindergarten. Daycare is available as space permits to children of all students, faculty, administrators, and staff. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Dupree Center for Children. Space is limited.

## Placement Services

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The Office of Senior Placement works to assist master's-level students in preparation of dossiers and resumés and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resumé writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumés from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

The Office of Academic Affairs, Ph.D. Studies partners with interfolio.com to provide convenient, reliable and secure dossier service, for a fee, to Ph.D. candidates and recent graduates seeking placement. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of his/her resumé, personal statement, letters of recommendation, and Ph.D. transcript. All management of dossier materials, including control of dissemination to potential employers, can be accomplished online by the candidate through this service. The internet link to this service can be found on the Ph.D. Studies web site.

In addition, one-page resumés of candidates and recent graduates seeking placement are posted on the Seminary's web site (under Academics, Ph.D. Jobseekers). The Office of Academic Affairs notifies all ATS schools (via email) plus some other institutions of this service, by providing a direct link to the resumés on the web site.

Announcements of job openings are circulated to Ph.D. students via email and posted on the Ph.D. Studies internal portal.

## The Writing Center

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The Writing Center provides free tutorial services to master's-level students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. The center is not a proofreading or editing service. It is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at [writing.center@ptsem.edu](mailto:writing.center@ptsem.edu).

# Fees, Housing, and Meal Plans

## Tuition and Fees for 2012–2013

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All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

### Tuition

Based on fiscal year: July 1, 2012–June 30, 2013

#### Candidates for the M.Div., M.A., M.A. (T.S.) Degrees:

Annual full-time tuition, billed \$5,625 each semester .....\$11,250

Full-time students are those in the M.Div., M.A., M.A.(T.S.), and M.Div./M.A. Dual degree programs, as well as resident special students who are registered for a minimum of 12 credits. Those enrolled less than full time are charged by the credit at \$470 per credit.

Full time tuition permits a student to take 12 to 15 credits in the fall and spring semesters. Credits in excess of 15 (which require prior approval by the associate dean of curricula) will constitute “overload credits” and will be charged at \$620 per credit. Additionally, students will be allowed to take up to 6 credits during the summer. Any out-of-pocket tuition expense specifically pertaining to summer credits will be refunded in the form of a tuition credit, provided full-time status is maintained (12 credits minimum) during both the ensuing fall and spring semesters. The reduction of tuition will be applied to the student’s account equally at the end of each of the fall and spring semesters. Also, please note that for graduation purposes M.Div. candidates are required to be registered as full time students for 6 semesters.

#### Candidates for the Th.M. Degree:

Annual tuition for the program, which is to be completed in one academic year, assuming 12–15 credits per semester, billed \$5,625 each semester .....\$11,250

Th.M. candidates must be enrolled for 12 credits per semester to be considered full time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of \$620 for each credit over 15.

#### Optional January Term:

The annual tuition for full-time students includes January term credits. However, students who have registered for and subsequently wish to drop a January term course must do so by the close of January term registration on October 19, 2012. Dropping a January term course after October 19 will result in a \$290 cancellation fee. Students who fail to attend a January term class for which they are registered will likewise be charged the \$290 cancellation fee.



A student will be allowed to take up to 30 credits in an academic year (including the fall semester, January term, and spring semester) by virtue of enrolling in an optional January term course, without advance approval of the Associate Dean of Curricula. However, only once during a student's degree program will this be allowed.

**Candidates for the Ph.D. Degree:**

Annual tuition for a minimum of two years of resident study, billed \$5,625 each semester .....\$11,250

Reduced tuition for years 3, 4, and 5, after two years resident study, billed \$525 each semester .....\$1,050

Note: Ph.D. candidates beginning their program in or after 2011 and residing in Seminary housing during years 3, 4 or 5 will be assessed the comprehensive fee in addition to the reduced tuition. Both will be charged at the then-current rate.

Reduced tuition for subsequent years, billed \$750 each semester .....\$1,500

(These rates will be assessed each year at the then-current rate after the completion of residence until all requirements for the degree have been completed.)

PhD9000 (pre-seminar summer independent study for entering students) .....\$115

Under certain circumstances and with the approval of the director of Ph.D. studies and the registrar, Ph.D. students may take courses during the first semester of their third year without additional tuition charges.

**Candidates for the D.Min. Degree:**

This program is no longer offered to incoming students. However, those students currently enrolled in the D.Min. program are allowed four years after the end of their third workshop in which to complete a final project. The first three years following the third workshop require no additional fee. If a fourth year is necessary, the candidate will be assessed a flat \$1,000 nonrefundable continuation fee. Should a candidate petition for and be granted a fifth year, an additional \$1,000 continuation fee will be charged.

**Non-degree students:**

Part-time non-degree students taking courses for academic credit are charged on a per credit basis at .....\$620

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, are admitted to classes without charge.

**Interns:**

Annual tuition.....\$940

Interns are billed \$470 per semester for 1 credit and are certified as full-time students while on internship.

**Unaffiliated Auditors:**

Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes during either the fall or spring semester on a non-credit basis, are charged per credit hour of class at .....\$115

**Current Fees**

**Late Registration Fee** .....\$110  
Charged to any continuing student who registers for the fall semester after 4:30 p.m. July 11, 2012, or registers for the spring semester after 4:30 p.m. December 11, 2012. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

**Drop/Add Fee** .....\$25  
Charged to a student’s account upon submission of a drop/add form.

**Comprehensive Fee**  
Charged to all full-time students, billed \$600 each semester, to partially defray various institutional and instructional costs, such as the cost of counseling services, student publications, technological services, educational media, cable TV, internet, Tiger Transit transportation system, parking permits, etc .....\$1,200

**Basic Fee**  
**Interns:**  
Interns are billed \$172.50 each semester to defray administrative costs, internet (email), and student publications, etc.....\$345

**Part-Time Students:**  
Charged at \$205 per semester to all part-time students. It partially defrays various institutional and instructional costs, such as the cost of student publications, technological services, educational media, internet, Tiger Transit transportation system, parking permits, etc .....\$410

**Student Health Insurance**  
Annual premium for a single student .....\$2,720 annually  
.....\$1,360 per semester

**Graduation Fee**  
a. Candidates for Ph.D. and D.Min. degrees .....\$110  
b. Candidates for all other degrees and certificates .....\$95

**Transcripts (each)** .....\$10

**Diploma Replacement Fee (each)**.....\$100

**ID Card Replacement Fee (each)**.....\$20

**ID Card for Family Member** (each).....\$30

**Student Mail Box Key Replacement Fee** (each).....\$15

**Printing Charges**

See the Computer Resource Handbook for Students, available from the Computer Resource Department on the lower level of Templeton Hall.





# Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first five years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary housing for one academic year only, based on availability, during which period they are expected to pursue a full-time program.

## Residence Halls

### Security Deposits

Upon arrival, each residence hall resident shall be assessed a security/damage deposit of \$150, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated, provided an inspection determines the premises are in satisfactory condition.

### Room and Board

#### Residence Halls (Single Students)

Room and board (21-meal plan) excluding January term board .....	\$8,030 (\$4,015 per semester)
Room and board (15-meal plan) excluding January term board .....	\$7,060 (\$3,530 per semester)
Board (15-meal plan) required for January optional term .....	\$290

Students living in the residence halls are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary's residence halls are furnished with bedframe, XL-twin-size mattress, chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary residence halls.

A drawing for choice of rooms for current residents in the residence halls is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Residence hall accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Residence halls are open for regular occupancy the Tuesday preceding the first day of classes for new and returning students, and will close at 10:00 a.m. on the Monday after Commencement. Residence hall occupancy will not be available during the summer months except for regularly enrolled summer students, based on availability.

# Apartments

Witherspoon, Roberts, Tennent, Dickinson, Hibben:

One-bedroom units.....	\$7,740 (\$1,290/summer and \$3,225/fall and spring)
Two-bedroom units.....	\$9,840 (\$1,640/summer and \$4,100/fall and spring)
Three-bedroom units.....	\$11,940 (\$1,990/summer and \$4,975/fall and spring)
Two-bedroom shared per person.....	\$5,100 (\$850/summer and \$2,125/fall and spring)
Three-bedroom shared per person.....	\$4,560 (\$760/summer and \$1,900/fall and spring)

CRW Apartments:

One-bedroom units.....	\$8,280 (\$1,380/summer and \$3,450/fall and spring)
Two-bedroom units.....	\$10,500 (\$1,750/summer and \$4,375/fall and spring)
Three-bedroom units.....	\$12,480 (\$2,080/summer and \$5,200/fall and spring)
Four-bedroom units.....	\$14,700 (\$2,450/summer and \$6,125/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson Apartment Complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, with apartment sizes ranging from one to four bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the Charlotte Rachel Wilson campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for a student's first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Princeton Theological Seminary Handbook*. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services  
Princeton Theological Seminary  
P. O. Box 821  
Princeton, New Jersey 08542-0803

## ***Meal Plans***

The Seminary offers two meal plans, fifteen (15) and twenty one (21) meals, for residence hall residents. A meal plan is required for all residence hall residents, no exceptions. A special 15 meal plan is also required for residence hall residents taking an optional January term course.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal (15) plan may choose any fifteen meals and need not choose the same meals every week. The meal plan schedule is as follows for 2012–2013:

### **Fall Semester**

Begins: September 4 (for entering students), September 6 (for returning students)

Closed: November 22 through 25 (Thanksgiving break)

Ends: December 20

There will be no meal plan from December 21 through January 21 except as follows for January optional term students. The dining hall will be open on a limited basis, cash or declining balance only.

### **Optional January Term**

Begins: January 7

Ends: January 18

The Dining Hall will remain open from Monday to Friday each week serving 3 meals per day for residence hall students registered for the “January Term” meal plan. Cash or declining balance meals will also be available during this period.

### **Spring Semester**

Begins: January 22

Ends: May 6

The Dining Hall will remain open on a limited basis May 7 through 17 on a cash or declining balance only. During times when the dining hall is closed or there is no meal plan offered, please do not cook in your residence hall room, as it is a fire code violation. There are kitchenettes provided in Brown and Alexander Halls for cooking.

## ***Room and Board during Summer Session***

The Seminary offers only one meal plan during the summer session, fifteen (15) meals. Students on the fifteen meal plan receive three meals each day, Monday through Friday during the eight-week summer session.

A limited number of residence hall rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.



# Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

## Tuition Installment Plan (TIP)

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Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through Campus Partners. Master's-degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments starting July 15 for a modest fee of \$60 for each enrollment period (academic year). Plan brochures, which include an application, may be obtained from the Bursar's Office.

## Federal Aid

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The Seminary participates in three federal financial aid programs outlined below: the Federal Direct Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV federal aid programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

### *Federal Direct Loan*

This unsubsidized federal loan can provide up to \$20,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Direct Loans are made by the U.S. Department of Education and are processed through the Office of Admissions and Financial Aid. The interest rate for Federal Direct Loan borrowers is currently fixed at 6.8%. Students must pay a small origination fee to process a Federal Direct Loan. Interest accrues, but repayment is not required while the student is enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, during which time, interest accrues. Repayment then begins on a monthly basis.

### *Federal Perkins Loan*

This loan is a need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the federal government has provided the Seminary with the funds to lend to its neediest students.

The Seminary awards Perkins Loans to currently enrolled students based on need. The amount available and award maximums are based on the amount of anticipated collections from former students who are in repayment each year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the student is enrolled at least half time. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half time basis. Repayment then begins. Borrowers have up to ten years to repay their loan obligations.

### ***Federal Work Study (FWS)***

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

## **Self-support**

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It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

## **Institutional Aid for M.Div., M.A., and Dual-degree Candidates**

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The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

### ***Merit-based Aid***

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

**Presbyterian Leadership Awards**—These awards, covering the student's full tuition plus \$3,500, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

**Seminary Fellowships**—A limited number of Seminary Fellowships (covering the student's full tuition plus \$1,000 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

### ***Need-based Aid***

**PTS Grant**—This grant is awarded to full-time students in the M.Div., M.A., and dual-degree programs. Eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition. Eligible students who are not members of a PCUSA church may receive 80% of the cost of tuition based on their calculated need.

**Exceptional Financial Need (EFN) Grant**—This PTS grant program is designed to provide up to \$4,000 in additional aid to students currently owing \$20,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and dual-degree students.

**PTS Presbyterian Loan Program**—The Seminary offers eligible PCUSA students a low-interest loan, which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to \$4,000 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

## **Presbyterian Church (USA) Denominational Aid**

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### ***Financial Aid for Studies Grant***

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA web site at [www.pcusa.org](http://www.pcusa.org) for more information about their financial aid programs.



## International Scholars

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Annually, a limited number of scholarships are given to Th.M., M.A.(T.S.) and M.A. students with advanced standing (M.Div. candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships:

The Presidential International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, single room and board, and an additional stipend.

The Trustee International Scholarship, which covers full tuition, comprehensive fee, single student health insurance premium, and an additional stipend.

As a rule, these awards are offered by the Admissions Committee to prospective students who do not currently reside in or have not previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

## Ph.D. Candidates

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Applicants who wish to be considered for any form of financial assistance must complete the FAFSA form and the Princeton Seminary Student Financial Aid Application. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

### *Merit Tuition Scholarships*

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

### *Other Scholarships*

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than twenty hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

## ***Fellowships and Assistantships***

Annually more than forty teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is \$3,950, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is \$2,845, for which the holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of \$1,740 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

### ***The George S. Green Fellowship for Doctoral Study***

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

## **Additional Information**

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More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes a description of the entire financial aid program, policies, and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

# Awards and Prizes

## Senior Class Fellowships

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Six fellowships have been established in the Seminary for the pursuit of advanced study in theology. The fellowships (\$3,000.00 each) are awarded in accordance with the following rules and guidelines:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middler class.
2. The candidate must indicate (by email to the academic dean at [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu)), no later than April 12, 2013, the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis are available from the Office of Academic Affairs. An electronic copy of the thesis must be submitted, with the name(s) of the professor(s) under whose direction it was written, to [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu) by noon on April 19, 2013.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

### *The Senior Fellowship in Old Testament*

The Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.



### ***The Senior Fellowship in New Testament***

The Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

### ***The Senior Fellowship in History***

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### ***The Senior Fellowship in Theology***

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### ***The Senior Fellowship in Practical Theology***

The Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

### ***The Senior Fellowship in Religion and Society***

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

## **Prizes and Special Awards**

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Each year a considerable number of awards are available for special work or attainments. The recipients of such awards must have completed creditably all the studies of the year.

**The following awards are open to all students:**

### ***The Robert P. Goodlin Award***

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin, a member of the Princeton Seminary Class of 1961.

Guidelines and qualifications: the award is made to a worthy student who has displayed a particular interest in clinical training.

### ***The Henry James Sr. Award***

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous.

Guidelines and qualifications: the candidate for this award is nominated by the Department of Practical Theology in conversation with faculty from other departments.

### ***The David Hugh Jones Award in Music***

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970.

Guidelines and qualifications: this award is offered periodically to the student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary.

### ***The Frederick Neumann Award for Excellence in Greek and Hebrew***

Through the generosity of the late Dr. Edith Neumann, this award was established in memory of her husband. Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn.

Guidelines and qualifications: this award is granted upon recommendation of the Department of Biblical Studies to the student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

### ***The Samuel Robinson Foundation Awards***

Through the generosity and vision of Presbyterian layman Mr. Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Awards are granted to students who pass both an oral examination on the text and a written examination on the text and interpretation of the Westminster Shorter Catechism. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

Guidelines and qualifications: the basis of awarding prizes is examination on the text of the Westminster Shorter Catechism. Any student may submit for examination, provided he or she has not previously received a Samuel Robinson Award.

### ***The Robert E. Speer Award in College Ministry***

This award was established in 1998 by the Reverend Dr. Robert K. Kelley, Class of 1948, and honors Robert E. Speer, who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions.

Guidelines and qualifications: this award is made annually to a student who has demonstrated experience in ministry to college students and shown exceptional promise in that area, and who intends to pursue such ministry through a local church or campus-based program.

### ***The George E. Sweazey Award for Excellence In Homiletics***

Through a gift from the estate of Ms. Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey, Class of 1930. Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975.

Guidelines and qualifications: this award is given annually to a student who has demonstrated excellence in the area of homiletics..

**The following awards are open only to seniors:**

### ***The Asian American Ministry Award***

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim, Class of 1971, this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

Guidelines and qualifications: there are no nationality, age, or gender restrictions. The recipient must contribute to research in Asian American ministry in the United States for a period of at least twelve months after graduation from the Seminary. Seminary staff members select the recipient(s) with collaborative input from the Asian American Program of Princeton Theological Seminary.

### ***The Samuel Wilson Blizzard Memorial Award***

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard Jr., Class of 1939. Blizzard joined the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

Guidelines and qualifications: this prize is given annually to a member of the graduating class who, in the judgment of the faculty, has displayed particular concern and aptitude for the social ministry of the church. Faculty and peers judge the recipient during the spring semester one month prior to graduation. The recipient is chosen at a joint meeting of the Church and Society Committee and graduating seniors of the M.Div. and M.S.W. degree programs. The voting is done by secret ballot and each member present is allotted one vote.



## ***The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry***

This award was established in 2008 through the generosity of the Reverend Dr. Closterhouse and his wife, Mae Closterhouse. The Reverend Dr. Wilbur R. Closterhouse (Class of 1941) combined outstanding leadership in the church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church.

Guidelines and qualifications: awarded annually to a graduating Presbyterian student earning a Master of Divinity degree who demonstrates great promise for pastoral ministry, with an educational experience marked by significant proficiency in church history

## ***The Friar Club Award***

Through the generosity of alumni of the Friar Club, this award was established in 1977. The Friar Club was a Princeton Theological Seminary eating club established in 1892 whose mascot, an English bulldog, was named Friar Tuck. In 1952 all Seminary eating clubs were disbanded. The Alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

Guidelines and qualifications: this award is given to a member of the senior class who has contributed significantly to the life of the Seminary community.

## ***The John T. Galloway Award in Expository Preaching***

Established in 1971 in honor of the Reverend Dr. John T. Galloway, Class of 1933, this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was a pastor in Wayne, Pennsylvania, a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

Guidelines and qualifications: this award is given upon recommendation of the homiletics faculty to a member of the senior class who throughout his or her years as a Master of Divinity candidate indicated a special interest and competence in courses in expository preaching, and delivered an exceptionally good expository sermon in a preaching class.

## ***The Aaron E. Gast Award in Urban Ministry***

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974.

Guidelines and qualifications: this award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

### ***The Mary Long Greir-Hugh Davies Award in Preaching***

In 1923, the Synod of Pennsylvania, by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students “for excellence in oratory, in delivery of sermons, addresses, or declamations.” These two gifts were combined to establish this award.

Guidelines and qualifications: this award is given to a member of the senior class whose preaching and other forms of oral communication are accounted the best in thought, composition, and delivery.

### ***The Graduate Study Fellowship for the Parish Pulpit Ministry***

The Graduate Study Fellowship for the Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

### ***The John Havran Award for Excellence in Christian Education***

Doris Havran, Class of 1985, established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as disciples of Christ.

Guidelines and qualifications: This award is made annually, upon nomination by the faculty in Christian education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

### ***The Edler Garnet Hawkins Memorial Award for Scholastic Excellence***

Through the generosity of friends and former parishioners, this award was established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than thirty years. He was moderator of the 176th General Assembly of the United Presbyterian Church (1964) and a member of the Central Committee of the World Council of Churches. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

Guidelines and qualifications: this award is made to an African American member of the senior class who in five semesters of academic work has achieved the highest cumulative grade point average within the range of the first and second fifths of the previous year's graduation class. The award takes the form of a credit at the Theological Book Agency.

## ***The Seward Hiltner Award in Theology and Personality***

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. He was a prolific scholar for decades in the fields of pastoral and practical theology.

Guidelines and qualifications: this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

## ***The Jagow Awards in Homiletics and Speech***

Through the generosity of Mr. Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

Guidelines and qualifications: two awards are made annually, ordinarily to seniors who, during the year, have made the greatest progress or displayed outstanding achievement in homiletics or speech.

## ***The Gerald R. Johnson Memorial Award in Speech Communication in Ministry***

This award was established in memory of the Reverend Gerald R. Johnson, Class of 1943. Recognized for his congregational and denominational leadership, he was named a Sagamore of the Wabash, Indianapolis, the highest citizen's honor available in Indiana.

Guidelines and qualifications: this award is given annually to the senior who, in the judgment of the faculty in the area of speech communication in ministry, best exemplifies present gifts and future promise in the delivery of sermons as a preacher and communicator of the gospel.

## ***The Robert K. Kelley Memorial Award in Youth Ministry***

This award was established in 2008 by Dr. Dolores Kelley in honor of her husband. The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly forty years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California.

Guidelines and qualifications: awarded annually to a graduating M.A. or M.Div. student who demonstrates great promise for a ministry with youth that is marked by the enthusiastic leadership for which Dr. Kelley was known.



### ***The Bryant M. Kirkland Award for Excellence in Practical Theology***

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland, Princeton Seminary Class of 1938, was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979.

Guidelines and qualifications: this award recognizes a graduating senior who has demonstrated excellence in the academic disciplines of practical theology, and who shows promise for effective pastoral ministry.

### ***The C. Frederick and Clea R. Mathias Memorial Award in Worship and Pastoral Ministry***

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in memory of the Reverend Dr. C. Frederick Mathias and Mrs. Clea Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis.

Guidelines and qualifications: this award is to be granted annually to a graduating Presbyterian M.Div. student who demonstrates great promise for pastoral ministry marked by significant leadership in worship.

### ***The Robert Boyd Munger Award in Youth Ministry***

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger, Class of 1936 and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

Guidelines and qualifications: the award is made annually to a graduating student in either the Master of Divinity or Master of Arts in Christian Education degree program who has demonstrated academic achievement and taken part in a significant ministry to teenage or college-age young adults. The nomination is made by an interdepartmental committee.

### ***The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry***

Through the generosity of Dr. G. Robert Jacks, Class of 1959, associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale.

Guidelines and qualifications: the award is given annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

## ***The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry***

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech, Class of 1945. Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania, and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles.

Guidelines and qualifications: this award is given annually, upon nomination by the Department of Practical Theology, to a graduating senior who has demonstrated academic excellence in the disciplines of practical theology, and a personal commitment to the practice of ministry in the life of the church.

## ***The Charles J. Reller Abiding Memorial Fund Award***

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

Guidelines and qualifications: the award is granted annually to the student in any degree program who is adjudged as having actively exhibited the greatest Christian concern for others in the year preceding his or her graduation.

## ***The George L. Rentschler Award in Speech Communication***

Through the generosity of the Reverend George L. Rentschler, Class of 1941, this award was established in the area of speech communication. Rentschler served several congregations, including churches in New York, New Jersey, Michigan, and Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

Guidelines and qualifications: upon nomination by the professor of speech communication in ministry, this award annually recognizes a student in the graduating class who has shown excellence in speech.

## ***The John Alan Swink Award in Preaching***

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

Guidelines and qualifications: this award is granted to a member of the senior class who has shown the most improvement in preaching during his or her seminary study.

### ***The Jean Anne Swope and James L. Mechem Award in Christian Ethics***

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope, Class of 1972, and the Reverend James L. Mechem, Class of 1958. Swope was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served as an associate general director of the Vocation Agency, General Assembly, PCUSA.

Guidelines and qualifications: this award is given to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

### ***The David B. Watermulder Award in Church Leadership***

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder, Class of 1945 and pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

Guidelines and qualifications: This award is granted annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the church characterized by Watermulder's distinguished ministry.

### ***The David Allan Weldon Award in Sacred Music***

Through the generosity of David MacPeck, M.D., and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weldon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weldon was an accomplished musician who earned both his B.A. and M.A. from Westminster Choir College, before earning his Ph.D. in liturgical studies from Drew University.

Guidelines and qualifications: the award is granted annually by the faculty, on the recommendation of the director of music, to a graduating senior for excellence in sacred music.

### ***The Kenyon J. Wildrick Award for Excellence in Homiletics***

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick, Princeton Seminary Class of 1958. Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

Guidelines and qualifications: this award is given annually for excellence in homiletics, and is presented to a student in the graduating class.



**The following awards are open to seniors or middlers:**

***The Edward A. Dowey Jr. Award for Excellence in Reformation Theology***

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey Jr. in recognition of his teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period.

Guidelines and qualifications: the award is given upon recommendation of the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

**The following awards are open only to middlers:**

***The Covin Award in Youth Ministry***

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Seminary as a place to further their support of youth ministry. They are committed to helping to train and equip pastors who delve into this most important task of reaching out to youth.

Guidelines and qualifications: Covin Scholars are selected at the beginning of the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry, and must demonstrate ability for and commitment to youth ministry. Recipients are chosen by the Institute for Youth Ministry staff and the vice president for seminary relations.

***The Henry Snyder Gehman Award in Old Testament***

Established through the generosity of the Reverend Dr. Robert E. Hansen, Class of 1943, the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Gehman came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

Guidelines and qualifications: this award is given annually to a member of the middler class for excellence in the field of Old Testament without submitting a thesis.

### ***The Archibald Alexander Hodge Award in Systematic Theology***

Through the generosity of Mrs. Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge, Class of 1847, moved to Princeton and took over the chair of didactic and polemic theology at the Seminary that his father had occupied. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

Guidelines and qualifications: this award is periodically given to a member of the middler class on the basis of excellence in the field of systematic theology without submitting a thesis.

### ***The Jagow Scholarship in Preaching***

Through the generosity of Mr. Charles H. Jagow, the Jagow Family Fund was established in 1977. Believing that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

Guidelines and qualifications: this scholarship is given to a middler who shows great promise in the area of preaching.

### ***The Raymond Irving Lindquist Fellowship in the Parish Ministry***

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, Class of 1933, is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Theology from Princeton Seminary.

Guidelines and qualifications: the fellowship is awarded by the faculty, on the recommendation of the director of field education, to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor.

### ***The Edward Howell Roberts Scholarship in Preaching***

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts, Princeton Seminary Class of 1923. Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

Guidelines and qualifications: this scholarship is made annually by the faculty to a member of the middler class who shows promise in the field of preaching, and who requires financial aid to continue studying in this area.

### ***The Benjamin Stanton Award in Old Testament***

In 1890, the Reverend Horace C. Stanton, D.D., Princeton Seminary Class of 1873, established the Benjamin Stanton Award in memory of his father, a member of Princeton Seminary's Class of 1815. After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches in New York, Connecticut, and Virginia.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of Old Testament without submitting a thesis.

### ***The William Tennent Scholarship***

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America in 1718 and settled near "the forks of the Neshaminy," where he began the Neshaminy Church. He constructed a small school, which would later be known as the "Log College." The origins of sixty-three universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

Guidelines and qualifications: this scholarship is given to a member of the rising senior class who has shown special interest and ability in the teaching aspects of the work of the church.

### ***The E.L. Wailes Memorial Award in New Testament***

Created by a gift from the estate of the Reverend George Handy Wailes, D.D., Class of 1897 and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes.

Guidelines and qualifications: this award is given to a member of the middler class on the basis of excellence in the field of New Testament without submitting a thesis.

### **The following awards and senior fellowships require submission of an essay:**

Procedure for essay submission:

- A statement of intent to submit an essay must be received by April 12, 2013 in writing (via email to the Office of the Dean of Academic Affairs, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu))
- An electronic copy of the essay must be submitted via email to the Academic Affairs Office, [academic.dean@ptsem.edu](mailto:academic.dean@ptsem.edu) by noon on April 19, 2013.



## ***The Robert L. Maitland Awards in New Testament Exegesis and English Bible***

In 1890, Mr. Alexander Maitland, a member of the Seminary's Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. The award (\$1,000) is for the best exegesis of a passage of the New Testament. The passage for 2012–2013 must be related to the topic "How Did Contexts Shape Texts."

The second award will be given for the best essay on an assigned subject in the English Bible. The topic for 2012–2013 is: "The Concept of Salvation in Scripture." The suggested length of either paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: The awards are open to middlers and seniors. One award is given for the best exegesis of a passage in the New Testament on a specified topic. A second award is given for the best essay on an assigned subject in English Bible. Essay must be signed with a pseudonym. The suggested length of these papers is fifteen to twenty-five double-spaced pages, including footnotes and a selected bibliography.

## ***The John Finley McLaren Award in Biblical Theology***

Through a generous gift of Mrs. Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren, Class of 1828. The award is based on the best essay on the assigned subject in biblical theology. The subject for 2012–2013 is "The Concept of Love in Biblical Theology."

Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

Guidelines and qualifications: this award is open to middlers and seniors. This award is given for the best essay on the assigned subject in biblical theology. Essay must be signed with a pseudonym.

## ***The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award***

Created by the Reverend William L. Eichelberger, Class of 1962, the award honors three well-known African American clerics and laypeople: Matthew Anderson, Jonathan C. Gibbs, and John B. Reeve

Guidelines and qualifications: the award is open to juniors, middlers, and seniors and is based on a student essay/research paper pertaining to one or two African American or Native American clergy or laypeople. The recipient is selected by Seminary faculty.

**Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2012–2013.**

# Summary of Students in 2011–2012

Visiting Scholars	6
Candidates for the Doctor of Philosophy degree, Enrolled	24
Candidates for the Master of Theology degree, Enrolled	23
Candidates for the Master of Divinity degree	369
Senior Class	128
Middler Class	114
Junior Class	125
Interns	2
Candidates for the Extended Master of Divinity/Master of Arts degree	29
Fourth Year	12
First to Third Year	17
Candidates for the Master of Arts in Christian Education degree	9
Senior Class	4
Junior Class	5
Candidates for the Master of Arts in Theological Studies degree	3
Special Students	6
Total Regular Resident Students	463
Post-Resident Doctor of Philosophy Candidates	73
Doctor of Ministry Candidates	62
<b>Total Active Enrollment</b>	<b>542</b>

# Degrees Conferred in 2012

Doctor of Philosophy degree	20
Doctor of Ministry degree	2
Master of Theology degree	22
Master of Divinity degree	143
Master of Arts (Theological Studies) degree	3
Master of Arts (Christian Education) degree	15
 Total number of degrees granted	 205
<b>Total number of graduates</b>	<b>193</b>

# Activities and Special Lectureships 2012–2013

## Student Government and Koinonia

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Visit <http://www.ptsem.edu/> for more information about student government, or see the 2012–2013 *Handbook*.

## Special Lectureships

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Nine lectureships have been endowed that, through the publication of the lectures as delivered or in expanded form, have produced a considerable body of theological and missionary literature.

**These lectureships are:**

The Stone Lectureship

The Students' Lectureship on Missions

The Annie Kinkead Warfield Lectureship

The Reverend Alexander Thompson Memorial Lecture

The Frederick Neumann Memorial Lecture

The Donald Macleod/Short Hills Community Congregational

Church Preaching Lectureship

The Toyohiko Kagawa Lecture

The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology and Public Life

The Sang Hyun Lee Lectures on Asian American Theology and Ministry

For more information about the endowment of the lectureships, current lecturers, times, and locations, visit <http://www.ptsem.edu>.



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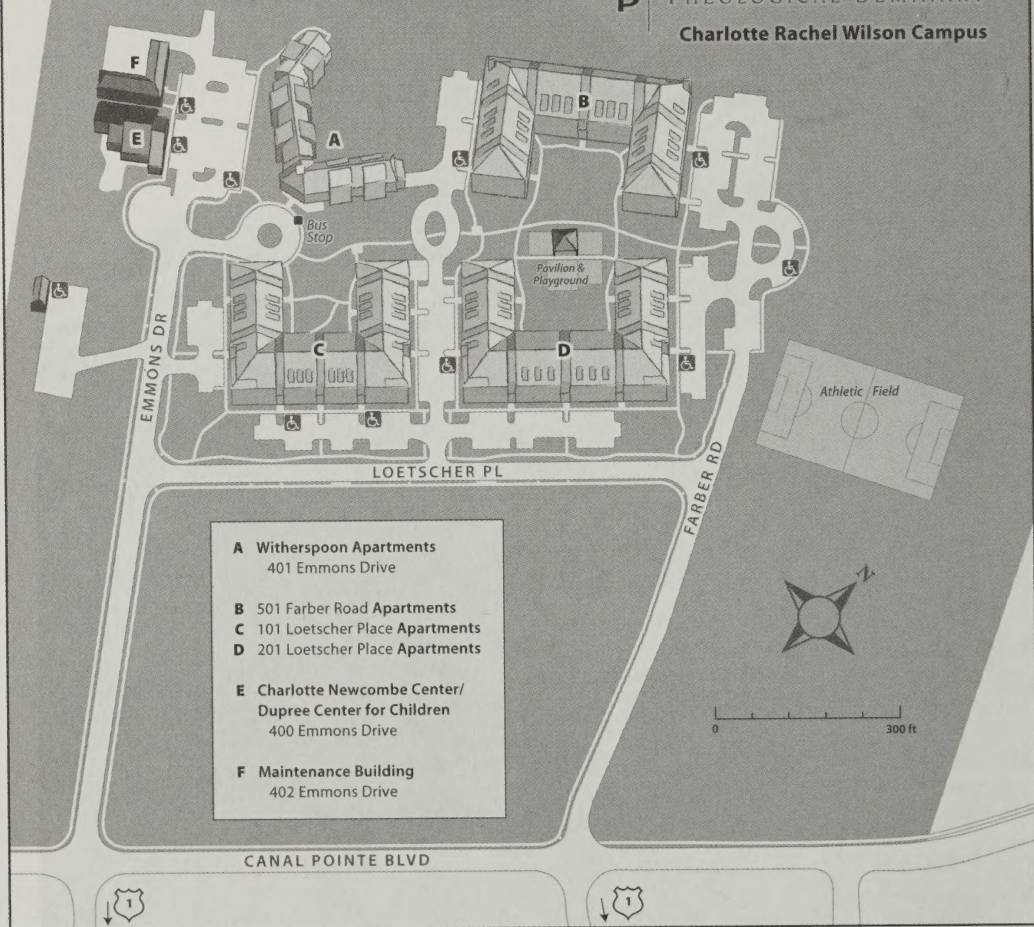




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